NEW OUTLOOK

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Digest
of ideas and ideals

V.10
1957

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

JANUARY, 1957

A NEW OUTLOOK FOR WORLD BROTHERHOOD

With this issue, the NEW OUTLOOK enters its tenth year. During the decade since it first appeared, it has surveyed the world of ideas and ideals and has brought to its readers a digest of those things it has found which it deemed good and worthy, so that its new readers might know its interests and for what it stands, we print here a platform-in-summary:

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining or proceeding from God" or **Nature.** The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out a reconciliation and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

Religion in the place of superstition
Philosophy in the place of speculation
Science in the place of sentiment
Knowledge in the place of ignorance

Altruism the Keynote

The New Year

Charles Maxon

THOREAU POINTED OUT that here are artists in life, persons who an change the color of a day and make it beautiful to those with whom hey come in contact. We claim that here are masters in life who make divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyze them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death. And no one can be quite inactive. . . . Everyone lives, thinks and speaks. . . .

"The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course, this had been discovered many times before. Emerson only took up again the cry raised by Epictetus. . . .

"One who is at all in earnest, sees his responsibility and endeavors to find knowledge, living, in the meantime, up to the highest standard of which he is aware. . . . Man's life is in his own hands, his fate is ordered by himself. Why then should not the coming year be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns toward the light. Why not so with us?

"And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can a year." —H. P. Blavatsky

The old year is gone and we stand on the threshold of the new. Once again we are face to face with one of the mysteries of our existence—the mystery of Time: the Past, the Present, the Future. Yet how few seek to understand it; how few seek

to understand themselves; how few know that the key to the understanding of the Universe is within themselves!

And how few realize that the present moment is ours. Each moment we stand between the past and the future. All the mighty past is focused in the present, and only through the gateway of the present moment can we enter into the future.

Nor can we halt on the threshold; there is that within, which forbids our stay. We may be ever so loath to let the present go, yet even while we seek to detain it, it is gone into the irrevocable past. So day follows day, year follows year, and still we will not recognize nor apply the great secret of cyclic law, which the succession of moments and the mighty procession of the years so persistently force upon our attention.

Truly it is in the commonest facts of life that lie our greatest opportunities, and it is in the most commonplace occurrences that are hidden some of the profoundest mysteries.

Oh, that I could live my life over again! How many have thought this! But we know it may not be. Yet there is better than that. There is a new day not yet lived, a new year not yet run its course, awaiting us all with its infinite possibility. To live life over again? It may not be; but life before us, with the experience and lessons of the past—that is our For, after all, the wish is not to liv the same life over again if we coul Were that possible, we should liv it again as before and with the sam unsatisfying result; but underlyin the wish is the prayer, nay the hop for a new life in which we may buil upon the lessons and experiences the past. Yet we make a grave mi take if we seek to live in the futu before it is ours, for it is as impos ble to live in the future as in th past.

In the truest sense, neither the pa nor the future is ours, but only th present. Our weakness and folly l in neglecting the present with i opportunities, as we do when wi vain regrets we live the past ov again in memory, or in imaginati picture for ourselves life as we wou have it in the future. In either ca we miss the opportunity of the on time which is ours, the present m ment, the Now.

And yet, while every moment ours to use for good or ill, there a certain recurring moments which a to those which follow as the keyno is to the musical composition. Su a moment is the moment of daw the moment just before the sunri that heralds the birth of a new da and such a moment, of still vaster i port, is the birth of the New Year.

Whence comes the custom of making New Year resolutions? So universal is it that it cannot have arisen by chance. There is no chance in the Divine Order that governs all things from the simplest to the greatest. There is still a "destiny that shapes our ends," however rough-hewn, turbulent, chaotic, our human life in this iron age. The custom of making New Year resolutions is in itself neither meaningless nor futile, however we may laugh at it, or joke that the road to hell is paved with them. For the road to heaven is similarly paved; it rests with us as to which of these two shall be our goal—whether our resolutions shall be cemented together by action consistent therewith into the mosaic of a noble life, or be left as stumbling-blocks for new defeats.

One of the greatest secrets of life is locked up in this custom, so old that no one can trace its origin, born out of the very night of time, coming down from the birth of the human race. It is a key to one of the inner doorways that lead to the understanding and the conquest of ourselves, and to the meaning of our life here. It is because of man's indifference to his real nature, his indifference to spiritual things, that he fails to make use of it. Yet its meaning is so plain that he who runs may read. "The fruit lies in the seed"; "As is the seed, so will be the harvest"; "Well begun is half done"; "A good beginning is half the battle"; and many another trite saying testify to the power and opportunity given into our hands at the birth of every New Year and the dawn of every new day. It is for each of us to strike what keynote we will for the coming year; to strike it true and clear and wholeheartedly, or false and jangled and insincere. Let us strike it true, and in tune with the highest that is in us, and so make music for the world!

A New Day, a New Year, lie before us; all the past irrevocably gone, all the future beckoning with its golden promise!

"Forever, Time's daughters sit threading their beads, neither hurrying, nor delaying. Day after day, year after year, is strung upon their endless thread. Here and there a rare jewel, a flashing diamond, an iridescent opal, a delicate pearl, shines among the lusterless, jagged beads that by far outnumber all the rest.

"Now and again, sweet melody breaks forth from the Time-Maidens' lips, echoing the songs of happy days that have blessed the children of Earth; but the songs are rare, seldom do they break the monotony of the moaning sorrow and anguished cries that are wrung from their hearts by the world's woe.

"Yet, could we but look into the eyes of the Time-Maidens, behind

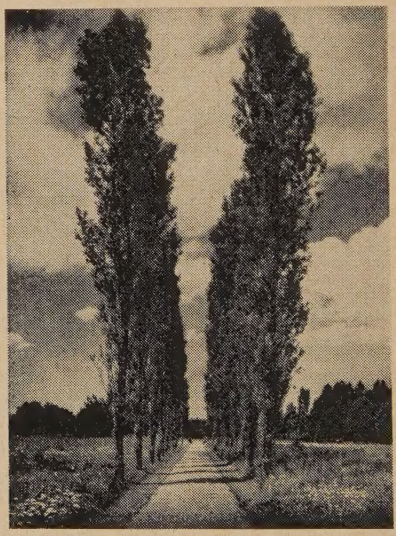
the sadness, we might see not only the record of the days that now are swiftly passing, not only the memory of the Earth as it has been for ages; but the light of a far-away gaze into the Future that is still to be born. There is the brightness of Hope and the radiance of Joy in that gaze; for the cycles in their turning shall bring again a Golden Age, a new day of Brotherhood and Peace.

"O toiling, sorrowing Brothers, Sisters, your yearning hopes and prayers are not in vain!

"O Warrior Brothers, Sisters, whose hearts beat true, fight on!

"The first flush of the Dawn is in the sky!

"The Night is far-spent; the Day is at hand!"



PEOPLE IMAGINE THAT the course of their life is in time— in the past or in the future. But this is a delusion: the true life of men is not in time, but always is in that timeless spot where the past and the future meet and which we inexactly call the present time. . . . In this timeless point of the present, and therein alone, man is free, and therefore the true life of man is in the present, and in the present alone. —Count Tolstoy

Editorial Echoes

EDUCATION— ESSENTIAL TO THE STRENGTH OF AMERICA

N VIEW OF the existing shortages f trained manpower, the claims of ur educational enterprises certainly eserve serious consideration. The elp-wanted columns in most of our ietropolitan newspapers, the double-hift schools in many parts of the ation, the spectacular offenses of ur juvenile delinquents are adequate vidence of the need. Yet most mericans are reluctant to tax themelves for education. Wealthy comunities—Peoria, Illinois, for intance—vote repeatedly against modst increases in the school tax rate. Hundreds of congressmen feel little ressure for federal grants in aid of he schools in the poorer sections of he country. Many newspaper pubishers continue to exaggerate the eed for cutting ordinary government xpenses and to proclaim as sacrosanct our vast military expenditures, when a reversal of this order is what is needed.

Some corporation executives have awakened to the precariousness of our educational work, but to date corporate gifts to the schools have constituted hardly more than a drop in the bucket, and the chamber-of-commerce type of resistance to school taxes has abated only slightly. The net result is that in recent years the educational part of the American dollar has continued to shrink. We still spend far more for alcoholic beverages than we do for the schools. As the late Professor Henry Stuart used to say, a person's sense of values is revealed in the way he spends his money. A nation's sense of values is revealed in the same way.

ADVERTISING AND MATERIALISM

N THE political campaign, adverising techniques have played a larger role than in any previous contest. Advertising is now one of our major industries. According to *Printers' Ink*, the total expenditures are of the order of $10 billion a year. The chief purpose of advertising is to create

Want—wants for the particular product that the advertiser is selling and wants for the kind of thing that is being sold. No more efficient system has ever been devised for making men and women "materialistic."

It is said that the progress of our economic system requires that more people want more things and more services. The work of want-creation goes on seven days per week. It is done by some of the most clever and intelligent members of society. Then on every third or fourth Sunday, the targets of advertising go to church and hear sermons about not living by bread alone. They sing a hymn on the theme of sacrifice and they pray that they may avoid covetousness.

Here is a problem for the ablest theologians and philosophers. If the main effort of a major industry is to create wants, is the talk about controlling wants a mere escape mechanism? The solution to the problem is scarcely to be found in advertising campaigns in behalf of the doctrine of sacrifice. That would be like incessant preaching of the values of silent meditation. If silence is important, those who believe in silence must be silent. If freedom from enslavement to desires is important, an example will be more effective than cleverness in enslaving men to a desire to be free.

In this paradoxical conclusion may be a hint of the true solution. The true solution may not call for resistance to advertising insofar as advertising is creating desires and interests. It may rather be in the development of a perspective, a view of the whole of life, which will enable a person to multiply his interests without becoming a slave to any one of them. The increasing variety of goods and services can be the condition that makes possible more discriminating choices. But this can happen only to those who have an integrity of personality, who can love without lust, who can appreciate without obsession, who can desire without anxiety.

—*The Christian Century*

THE PROTESTANT VOICE IN THE MOVIE INDUSTRY

PROTESTANTS need no longer feel like step-children on Hollywood's door-step, Geoffrey Shurlock told the General Board of the National Council of Churches at Los Angeles Dec. 5 at its first session on the Pacific Coast.

The director of the production code administration of the movie industry acknowledged the nation's majority religious group was at one time neglected by Hollywood producers.

The turning point, he indicated

was "A Man Called Peter," based on the life of Peter Marshall, Washington Presbyterian minister and chaplain of the United States Senate. It became one of the great box office successes of 1955 and has been followed by several others this year.

Shurlock, is responsible for the general moral tone of Hollywood movies, and church leaders agreed that relations between the movie industry and Protestants never have been better than now. They paid tribute to the work of the West Coast Office of the Council's Broadcasting and Film Commission, established only six years ago.

Taking advantage of its first session on the Pacific Coast to discuss relations with the movie industry, the Council's policy-making Board heard not only from Mr. Shurlock but also from Bishop Gerald Kennedy, chairman of the West Coast Office.

Bishop Kennedy who presided, said the purpose of the West Coast Office is to be of service to the movie industry in helping to interpret religious ideas and church life.

He said he wanted to make perfectly clear that the purpose is not censorship, "for this is contrary to the Protestant spirit." He added that "we do not believe in organizing a pressure group to force pictures into our pattern or boycotting pictures we disapprove."

The Methodist bishop of Los Angeles, a member of the General Board, said the National Council desires to cooperate with Mr. Shurlock's office in keeping pictures on a high moral level and whenever possible is glad to criticize scripts from the viewpoint of the 30 Protestant and Eastern Orthodox denominations that constitute the Council.

He commented that "by and large our experience with the motion picture industry has been most satisfactory and Mr. Shurlock has given us his wholehearted cooperation. The major studios as well as independents have shown a keen interest in our program and our attitude toward a very complex problem."

The greatest mistake a movie producer can commit is to bore his audience, Mr. Shurlock said:

"The greatest disfavor Hollywood could do to religion would be to turn out films that would make religion appear dull. Hence you will appreciate why producers approach religious subjects very gingerly," he said.

In the production of films dealing with Protestant religious subjects, Mr. Shurlock said one of the hazards is the "rather unflattering portrayals" of Protestant ministers that have come from the pens of "some of our most respected novelists."

"You will understand," he added, "that we in Hollywood have often felt pessimistic about the supply of acceptable Protestant film subjects."

Since "A Man Called Peter" achieved success, Shurlock said Hollywood "can point with pride" to producing this year several such films dealing with the Protestant faith. He predicted "The Friendly Persuasion," which portrays a Quaker family in the days of the Civil War, will probably be the most successful religious film of 1956.

Asserting this was not a bad record, Mr. Shurlock told the church leaders:

"Protestants need no longer feel like step-children, in their one-time neglect at the hands of the Hollywood producers."

He expressed appreciation and applause for the work of the Hollywood Office of the Broadcasting and Film Commission of the National Council, and its director, George Heimrich.

"It is not easy to attempt to represent and make compatible the various aspects of Protestant thought and attitude, to an industry as involved as that of making movies.

"Even though their advice may not always be accepted in full, it is welcomed. And to make a Hollywood producer welcome suggestions and criticism is a long step forward.

"After all they are as sensitive about their films as clergymen are about their sermons."

He said the next step is to interest Hollywood gradually in more religious themes and observed that in this the Council's office may be equally successful.

Noting that the National Council established an evaluating committee only six years ago, he recalled that the Catholic Legion of Decency has been functioning 21 years.

He said it took a period of maneuvering before the Roman Catholics were able to present a united front.

"It is vital that, in this respect, Protestants appear equally united."

He closed on a hopeful note—that the one time lack of serious religious subjects in movies is being repaired.

"And none too soon. The screen is rapidly approaching maturity if it isn't already there. And nobody can claim maturity except on the basis of an earnest and humble effort to address their activities at least in some degree, toward God."

SECULARISM

SECULARISM is a word whose meaning should be cherished by Americans; yet it is maligned and misunderstood by many in our dem-

cratic society. It is refreshing to have so scholarly and passionless a point of view as that of Frederick C. Neff, writing on "How Moral is Secular Education?" in *The Christian Century* for November 14. Attacking any trend toward absolutes—the antithesis of secularism—he asserts that "early conditioning in notions of the fixity of truth is one of the surest ways of guaranteeing later disillusionment, insecurity and frustration."

Public school education has long been called "godless" by its enemies because it is neutral—or secular—in religious matters. Mr. Neff explains that "secularism arose primarily not as an anti-religious or even non-religious movement but rather emerged in response to a recognized need for operating free from dogmas and absolutes. . . . It is the notion of fixity, finality and absolutism—and the inevitable authoritarianism which it breeds—that has caused men to counter with a flexible, more enlightened and more humane way of conducting their affairs."

Too many Protestants have joined with Roman Catholic leaders in denouncing the American heritage of secularism and in a short-sighted plea for religion in schools. Says Mr. Neff: "If there is tragedy in Protestantism, it is that the heresy that gave spirit to its inception is in serious danger of becoming simply another orthodoxy. It might be well to ponder the fact that, whatever else Jesus may or may not have been, he certainly was not orthodox. Of all the great heretics of history, he was probably much the most radical."

Alert teachers will report from experience that religion in schools is divisive whereas secularism is a binding influence in that it encourages and welcomes diverse beliefs. As Mr. Neff puts it: "Out of the continuing process of exchanging and interchanging ideas, democracy will become an infinitely enriched and enriching way of life. It aims at an honest promotion of diversity in the conviction that when diversity dies and conformity as a principle moves in, the freedoms we have known must be relegated to history."

The secular teacher has the highest moral commitment: to decry any notion of superior or inferior races, that there is but one "true religion," that certain doctrines are infallible, or, as Mr. Neff says, "that morality means unquestioning obedience, or that authority is never to be criticized. . . . If morality means unquestioning obedience, just who or what is it that we are to obey unquestionably, and where do we relegate our historic right to the free exercise of intelligence and reason?"

Protestants ought habitually to re-examine their rationalizations on this popular theme of religion in schools.
—*The Churchman*

SILVER LINING

PUBLIC ATTENTION has, quite understandably, been focused on the dangerous aspects of nuclear radiation, on the potentiality of genetic damage, and, if worse comes to worst, on the possibility of total or near-total destruction of the human race. The recent political campaign has kept the dangers much in the public mind. The image of the mushroom cloud and the thought of the lethal rain from heaven (or fallout from the stratosphere) give us ample reason for anxiety.

But there is a silver lining to the mushroom cloud. Owing to the use of radioactive and other isotopes as tracers, our understanding of metabolic processes in plants and animals is progressing more rapidly than at any time in history; diagnosis and treatment of many diseases have been facilitated and great progress has been made in the study of soil mechanics and of wear in metals, to mention only a few of the many possible examples. We can scarcely doubt that the research made possible by man-made radioactive and other isotopes will lead to an understanding of fundamental processes that will yield great benefits to man's health and material welfare.

Similarly, great potential benefits are to be expected from the application of nuclear energy to the generation of electricity. Especially in countries with dwindling sources of coal and oil and with inadequate sources of hydro-electric power, the development of power reactors should play an important economic role. In the United Kingdom, for example, restrictions in the conventional sources of power have stimulated rapid advance in the design and construction of nuclear reactors for power production.

The recent completion of the reactor at Calder Hall is a noteworthy beginning in the large-scale production of commercially significant amounts of power. According to Sir George Thomson, in an address to the British Association for the Advancement of Science, by 1975 the U.K. will be deriving about 40 percent of its total power from nuclear energy at a saving of about 40 million tons of coal per year. The importance of this is the more obvious when it is considered in connection with the fact that in recent years the U.K. has changed from an exporter to an importer of coal. "Carrying coals to Newcastle" no longer con-

veys the notion of a superfluous act. As Sir George said in reference to the nuclear power program, "There have been few cases in economic history in which a discovery has come so completely in the nick of time."

The technical possibilities of our times are almost unlimited. It is technically possible for all nations to benefit from the nuclear age in improved health, better materials, and more power. It is technically possible to reduce, if not to eliminate, the economic disparities among nations and correspondingly to reduce the chances of war for economic advantage.

Technical possibilities are one thing, political possibilities are another. It is a hopeful political sign that 82 nations in the U.N. have now agreed to a statute for the International Atomic Energy Agency, an agency created to "accelerate and enlarge the contribution of atomic energy to peace, health, and prosperity throughout the world." Even the least altruistic among us ought to hope that the new agency will succeed. —*Graham DuShane, Science*

WE CANNOT BANISH DANGERS, but we can banish fears. We must not demean life by standing in awe of death. I do not doubt that we shall win in the deepening struggle between liberty and enslavement; that we can emerge better and stronger from the contest. Indeed, we could lose only by default—and Youth must make certain that it does not default. . . .

To light the way, you can acquire a body of knowledge. But knowledge is not enough, unless it leads to understanding, and in turn to wisdom. And wisdom implies an appreciation of the basic laws of nature and of man's behavior. It calls for patience to select or develop the best means to achieve the best possible results. You today must accept the fact that the only certainty in life is change—and then they will be in a better position to assimilate change without mental indigestion and moral confusion. In this universe of endless wonders, the most wondrous is the human mind capable of delving so deep, and the heart aware of depths we can never plumb. —David Sarnoff

Einstein And The Bridge 'Twixt Science And Religion

Felix Layton

LET US CONSIDER how scientists and religionists view this universe in which we live.

Scientists consider the *world of form* in all its myriad differences and start all work from examination of forms. They seek the laws which bring order and unity into the bewildering complexities of the universe. And ever, as more knowledge and understanding are gained, they seek more fundamental laws which will unify and explain more facts. As they progress they proceed further from the world of our senses into the world of underlying symbols, seeking the unity behind. A great popular exponent of science, describing this said:

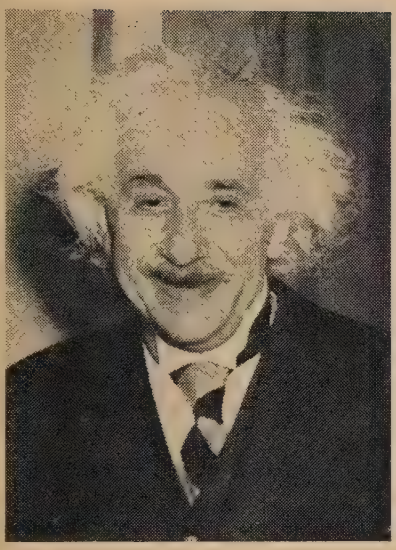
"The urge to unify concepts, to penetrate the variety . . . of the manifest world to the undifferentiated unity which lies beyond is the leaven of science."

He added that it is not only the leaven of science, it is also "The loftiest passion of the human intellect."

Religionists concentrate on God, the all powerful, an aspect of nature very different from that of the form. In some cases this leads to ignoring of form and even to denial that form exists, but this is the narrower view. Essentially religion concentrates on Life, God's Life, as the great reality, and ultimately it finds it in all forms.

Thus science and religion are both seeking the same knowledge—the knowledge of the *One* and of the *many*, which fundamentally are the same. They are like two friends who decide to go to a place on the other side of the world. One decides to go east and the other decides to go west. The destination is the same and the distances may be the same, but to one who merely sees them set out from the home town they are clearly going in opposite directions. On the other hand, one who has an over view and sees the whole plan of their journeys from start to finish, knows that they both have the same goal in view though the routes start out in opposite directions.

Einstein, seeking this unity of purpose, says that he feels "admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive," and he says



again "to know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms . . . this . . . is at the center of true religiousness." And again, "The cosmic religious experience is the strongest and noblest mainspring of scientific research."

Those who are religious find that as they seek the one life they discover that "even the humblest forms enshrine divinity," until eventually many will say with H. P. Blavatsky, "Wherever there is an atom of matter, a particle, . . . there is life in it,—however latent and unconscious."

Let us now examine an over view which shows the whole plan of the two friends, religion and science, showing how, though they started in opposite directions, they are proceeding to the same goal.

THE ORIGIN OF MODERN SCIENCE

Modern science traces its ancestry directly to those great men, Galileo, Copernicus, and Newton, who had such success in finding laws which explained the things that we see and recognize with our five senses. Galileo, with his observations of the pendulum and his study of the falling of heavy and light bodies, and Newton, with his formulating of the laws of gravity and motion, achieved tremendous successes in understanding the world of form, man's sense world. Mistaken followers of these great men hailed their success and proclaimed that by thus observing the world of form, recording the facts and examining them mathematically, they could eventually find the laws controlling all things.

As scientists sought further and further and deeper and deeper for the underlying nature of matter, they gradually found themselves further and further away from materialism as they found matter to have its roots in energy.

THREE ASPECTS OF DIVINITY

Before we follow the scientist in his search, let us return to religion and see what are some of the first steps taken by religions in trying to understand the way in which the one life of God expresses itself in our universe. Certain great truths about the one life are fundamental and have been taught in nearly all great religions in one form or another. One such great truth is that there is one eternal, underlying, Cause; called in the West God, in Hinduism Brahman, and by different names in other religions. Another truth is that this One manifests in His creation in three aspects, or as trinty, called in Christianity, Father, Son and Holy Spirit; in Hinduism Brahma, Vishnu and Siva; and in Ancient Egypt Osiris, Horus and Isis. Let us examine these three aspects a little more closely using the terms most common in western religion. The first aspect is God the Father, He "whose Strength upholdeth and sustaineth all creation." The second aspect is God the Son, He who for us men . . . came down to earth and "Was made flesh." The third aspect is God the Holy Spirit, the Spirit that "moved upon the face of the waters" at the dawn of creation forming the world of matter.

The universe of form, studied by science, is a manifestation of this triple life of God. God as the Spirit "brooding over the face of the waters," is inherent in the world of atoms, the microcosm; God as the Son "who was made flesh," evidently symbolizes the world of forms of minerals, plants, animals and human forms which we know as the world of our senses; and God as the Father, whose strength "upholdeth and sustaineth all creation," is the great Macrocosm, the Unity of the Universe.

As science started on its journey, its disciples were examining only one of these aspects—the world man contacts through his senses, the world of the Second Aspect, creatures. The slight knowledge of the Universe, the world of the First Aspect, atoms, which he obtained, he interpreted only in terms of the world of his senses and so was still limited to this world we know through our senses. Wonderful discoveries were made in this world of never ceasing wonders, in fact so much was discovered that many scientists felt, about sixty years ago, that if they went on examining this world of form alone they would reach a complete understanding of the working of the whole universe. This was the age of greatest materialism and it was then that scientists started to meet phenomena from the First and Third Aspects of God's manifestation in the universe. Then

was that the materialist's house of rds began to fall.

The leading physicists were forced realize that the confidence of rmer scientists that the key to the derstanding of the nature of the niverse lay in their materialistic eas was demonstrably unsound, for, hold: matter itself, the basis for eir philosophy, was dissolving into aves and particles of energy in eir hands!

In this field of the microcosm sci-ntists are studying the world which presses the third aspect of God's e. This is that aspect of the Holy pirit which brooded over the waters primeval matter) and limited its e and energy in the world of atoms fore any "living forms" were cre-ed. It is natural therefore that in is area science should be primarily ncerned with the problem of the ture of *energy* and *matter*.

SPACE, TIME AND MATTER

Let us see how science was push-g its researches into the world of e Macrocosm, the great universe "oneness" all around us. Here ain as man studied, he found his aterialistic ideas crumbling.

Newton, holding together religion d science in his mind, had always garded "space" as the great mani-station of God. It was to him God's nnipotence in the universe. To him it was the One Fixed Thing in which the Universe moved. This idea that Space and God are one is a profoundly spiritual concept. A commentary on one of the most ancient books of the world, *The Stanzas of Dzyan*, reads: "Space is the eternal, ever-present Cause of all—the incomprehensible DEITY whose 'invisible robes' are the mystic root of all matter and the universe. . . ." as quoted by H. P. Blavatsky in her synthesis of science, religion and philosophy, *The Secret Doctrine*.

Newton's idea that Space is God's manifestation seems thus to agree with this concept, but his idea that it is fixed and immovable, or indeed that it has any properties at all, seems to be unjustified. It appears another attempt to project the properties of man's limited sense world into the illimitable universe.

Successors to Newton built up a great scheme and assumed that throughout space was an immovable Ether of Space in which all light waves moved. Einstein built up a new concept of the nature of the physical universe based on a new understanding of the ultimate nature of *Space, Time* and *Matter*. His astounding theory of relativity with its ideas of changing distances, time and mass, justified itself at the bar of scientific reason because it explained phenomena which the older methods and

theories could not explain; and it went further, it predicted things that would happen which were contrary to what would be expected under the old theories and —they happened. Since then his theory has been justified over and over again.

Let us compare these concepts with those offered by the *Stanzas of Dzyan* symbolizing the Universe before anything was manifest:

"The Eternal Parent (space), wrapped in her ever invisible robes, had slumbered once again for seven Eternities."

Here we have a distinct statement of the fundamentals from which the universe issued, and though they are expressed in different terms they are clearly those which play so prominent a part in the new theory of the universe. These are:

1. The Eternal Parent. This is called SPACE.
2. The ever-invisible robes. The commentary says these are the ROOT of all MATTER.
3. Seven Eternities. While Eternity is not TIME the two are clearly connected, time, being, perhaps the child of Eternity.

ATOMIC ENERGY

One section of Einstein's theory which produced astounding results was that which dealt with the transformation of Mass to Energy.* I passed over the head of the man i the street until science demonstrate in a striking way that matter actuall represents a tremendous quantity o fiery energy. A small piece of matte about the size of a baseball was tak en and transformed into energy i the form of brilliant, dazzling ligh searing, burning heat, and pressure that had never before been release on earth. In effecting this transfo mation over 78,000 people were kille and the whole town of Hiroshim laid in ruins. The pilot who gave th first demonstration of the tremendou fiery power by dropping this ato bomb wrote in the log of his fligh the two words: "My God!"

It is amazing that today, thoug people talk glibly of atomic energ they fail to realize the significance their words. Atomic energy mea the energy which is in the atom. I existence daily reminds thinking pe ple that matter is energy and energ is simply the Third Aspect of God life veiled to such an extent that ma can stand in its presence without b ing blinded and destroyed.

THE UNITY OF SCIENCE AND RELIGION

In general, religion does not y see the significance of the wonderf revelations science is making as expands its knowledge from the o world of the senses to include t

worlds of the microcosm and the Macrocosm. It fails to see how science is showing, mirrored in matter, the great truth of a Triune God who creates, uses and unifies His Universe.

In general, too, science does not yet see that the wonders it discovers in its three vastly different but completely unified worlds are leading it to the very heart of religion.

The wisdom of the Ancients offers the over view and has so offered it for centuries, under different names at different times. As an example take the Ancient Greek Messenger of the Gods, Hermes. In his traditional pose, wearing winged sandals and helmet he stands with one hand down holding the Caduceus and the other hand raised aloft to the heavens. Thus he stands bearing God's message to men. To some the statue of this God is a beautiful work of art and nothing more, but in reality it is a beautiful illustration of the knowledge of the wisdom of the wise men of Greece and thus veiled in symbol so that its

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*Einstein reasons thus: When you make something move faster, two things happen. First you put energy into the body (if you doubt it try pushing a car along a level road!). Second, the mass increases. Nothing else changes; therefore it must be the increase in energy which causes the increase in mass. Therefore he concluded that it is possible to change energy into mass and mass into energy. Einstein calculated the quantities and came to the conclusion that the following equation would show the relationship:

$$E = Mc^2$$

This means that if M units of matter are changed into energy they will

true meaning would be apparent only to those who looked beneath the surface appearance of things.

What does it mean? Let me suggest one meaning, significant in view of what has been said so far. The hand upraised draws from above, from the Universe, (usually represented by the heavens above) the power of God's first aspect, God the Father. The perfect form of Hermes, the perfect man, represents the highest expression of the second aspect, God the Son, whose light shines through all forms. Finally the other hand pointed down to earth, the symbol of matter, draws forth the caduceus, ever the symbol of the controlled "fiery power" of matter or the third aspect of God which we know as the energy-atom. Thus uniting into himself the expression o the Triune God, Hermes is the me senger of God with irresistible powe

For another example consider th great Buddhist Mantram *Om, Ma Padme Hum,* often translated "Hail! the jewel in the lotus." It ha been used for many centuries b humble peasants and wise men, pro ing helpful to both alike. What do it mean? Wise men have seen ma and varied meanings but one whic gives the key which links religion an science is this: Consider the lotus its roots spread into the mud, symb of matter and of the world of t Holy Spirit from which it dra nourishment, its bud presses upwa drawing energy from the Sun, sy bol of God the Father, the Macr

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yield a number of units of energy equal to their mass multiplied by C^2. Now C^2 is a very large number. It is the speed of light multiplied by itself. If measured in feet and seconds it is larger than 900,000,000,000,000,000. Therefore a pound of mass, if changed to energy would yield over 900,000,000,000,000,000 units of energy.

An equation is of no importance until it is found to work in the universe and its meaning explained in terms of things we know, so let us see how this equation helps us to understand the universe around us. First the equation explains how the sun and stars can go on radiating enormous quantities of energy continuously at a rate which would "burn them out" in a very short time were they burning as mere earthly fires. They use the energy of matter according to this equation. Second, it explains the paradox of matter and energy. Is matter composed of particles of matter or waves of energy? The question can have no meaning now since matter and energy are interchangeable. It is like asking a chemist if molecules of H^2O form water or ice. The question has no meaning since water and ice are interchangeable.

cosm. Combining these two, it produces the lotus flower, one of the most perfect forms representing God the Son. Thus the lotus can be thought to symbolize the triple aspect of God reflected in the world of form. But what is the jewel in the lotus? Back of the trinity is the one God. Back of all manifestation is the "Causeless Cause," the One Eternal underlying cause of manifestation, which yet remains unaffected by manifestation. The call to the jewel in the lotus is the saluting of this ultimate first Cause which ever remains unaffected behind this beautiful triple manifestation.

Science and religion approach, but still they stand far from realizing their common goal. *Om Mani Padme Hum* represents a bridge built in ancient India. Let us consider a modern version of the same type of bridge built in our era and using the symbolism of words rather than that of art. It is a simple but very significant invocation.

It starts by invoking the "Life" vibrant in every atom. Both science and religion acknowledge its existence but fail to see that they are looking at the same thing from different aspects. One sees it as the third aspect of God the Spirit, the other sees it as atomic energy. The invocation then calls on the "Light," shining in every creature. Science recognizes it as that which gives forms their wonderful capacity to grow, change, and adapt themselves. Religion recognizes it as God the Son who forever sacrifices Himself to live in forms, there to show to man through his own eyes and senses the wonders of God's works. Thirdly it invokes the Love embracing all in oneness which the scientist glimpses when he sees space curving in on itself, and the religionist feels when he contemplates the Fatherhood of God.

Lastly the invocation calls us to realize that these are all aspects of the ONE. This is what science speaks of in its unified field theory and what religion means when it refers to the "Three persons on *One God.*"

The invocation which calls this Universal God in terms of uniting Science and Religion is:

"Oh Hidden Life! Vibrant in every atom.
Oh Hidden Light! Shining in every creature.
Oh Hidden Love! Embracing all in oneness.
May each who feels himself as one with Thee,
Know he is therefore one with every other."

—o—

A Workable Faith

Leonard Wenz

Choose the best life, habit will make it pleasant. —Epictetus

THERE IS general agreement among sociologists, theologians, psychologists, and psychiatrists that modern man's lack of faith lies at the core of many of his personal and social maladjustments. A lack of an abiding faith is evident all about us in the existence of war, crime, juvenile delinquency, neurotic illnesses, psychosomatic maladies, racial conflicts, and many personal and social aberrations. The faiths that once satisfied the deepest longings of the human soul no longer seem to have the glow and inspiration they once possessed. Millions listen to sermons on the old themes without being stirred and attracted, although there is evidence that man is still searching, groping and longing, with renewed hope, for an answer that will satisfy his spiritual hunger and aspirations.

Satisfying answers to questions of a contemporary faith are not easy to find at a time when social conditions are so unpredictable. The moral instability of our society, so obvious today, leads many to seek a new ethic to fit the times. Many would cling to the faiths of another day formed by architects of other times and other places. These concepts are not always attractive to those who are seeking a faith that would be valid for contemporary social conditions. This latter group feels that a faith too deeply rooted in the past will, in a rapidly changing society, make us decreasingly effective in coping with ourselves and our present-day environment.

Too often those who break away from the faith of their fathers lose themselves in the quagmire of no faith. They find to seek a faith valid for a society in transition, with all of its complexities, requires a great deal of thinking and soul-searching. They discover that there can be no easy and final answers and that no answer is permanent, so they conclude that any answer is good enough and no answer matters. They despairingly assume a negative or defeatist attitude towards things of the spirit.

Those who reach this condition of mind might do well to read that fine passage in Emerson's Essay on Self-Reliance: "And we are now men . . . and not minors and invalids in

protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty Effort and advancing on Chaos and the Dark." It suggests that the same adventurous spirit which built the modern and freer civilization in America might also be able to help build a better philosophy, better ethics, and a better religion for a society in transition. In so doing, it could make order and harmony out of seeming chaos and the dark.

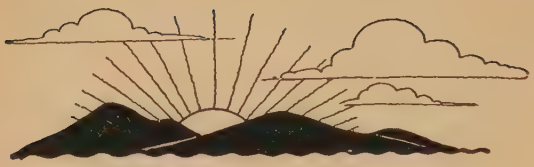
It might be well, too, to recall to mind that bit of verse often quoted from Longfellow:

"Trust no future, howe'er pleasant,
Let the past bury its dead;
Act, act in the living present,
Heart within and God o'erhead."

This is a poet's way of saying that, if one lives up to the best that is in him, the eternal order of things, somehow, can be depended upon to be in his favor. It is a faith in a way of life that says to us that we should follow our best judgment in what we think, feel, and do in the ever present, guided by the best that has come down from the past, looking toward a future as we think it ought to be. This, at least, is a simple but workable faith that can be kept in tune with the times.

OUT OF THE ASHES OF MISANTHROPY, benevolence rises again; we find many virtues where we had imagined all was vice, many actions of disinterested friendship where we had fancied all was calculation and fraud,—and so gradually, from the two extremes, we pass to the proper medium; and feeling that no human being is wholly good or wholly base, we learn that true knowledge of mankind which induces us to expect little and forgive much. The world cures alike the optimist and the misanthrope.

—Bulwer-Lytton



Quotes Of The Day

Arthur E. Morgan: In comparing the development of a social order to the building of a bridge, we may liken personal character to the quality of steel of which a bridge is made.

Eric A. Johnston: Ours may be the tragic privilege of living in the greatest military crisis since Napoleon. . . . But if ours is the tragic privilege, it is also the magnificent opportunity — the opportunity to mold and form and direct this society which will lead to greater happiness, greater enjoyment of life—a society which can lead to permanent peace.

J. A. Rosencrans: Your education has been a failure, no matter how much it has done for your mind, if it has failed to *open* your heart.

Charles F. Kettering: We are in the position of the farmer. If we plant good, clean seed, we reap a good harvest. If our seed is poor and full of weeds, we reap a useless crop. If we plant nothing at all, we harvest nothing at all.

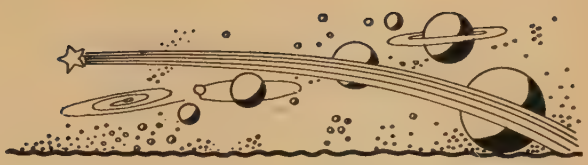
Sheldon Shepard: The future belongs to peoples who live cooperatively, helpfully, confidently, in unfailing goodwill. The darkness in humanity's frightening night will disappear as if by magic when we turn the light of trust and love on all human relationships.

Harry Emerson Fosdick: Hating people is like burning down your house to get rid of a rat.

Bernard M. Baruch: America has never forgotten—and will never forget—the nobler things that brought her into being and that light her path—the path that was entered upon only one-hundred and fifty years ago.

Charles E. Wilson: The question is not how much we are entitled to as individuals. The question is how much can we now each contribute. . .

Dean G. Acheson: Each one of us can make our country seem as it truly is—determined to do its part to carry the free world forward to strength and security.



Quotes Of The Ages

Jobyna Ralston: There are a few things that never go out of style, and a feminine woman is one of them.

Thomas Paine: I have as little superstition in me as any man living, but my secret opinion has ever been, and still is, that *God* Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who had so earnestly and so repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent.

William Penn: To do Evil, that Good may come of it, is for Bunglers in Politics, as well as Morals.

Booker T. Washington: The time to test a true gentleman is to observe him when he is in contact with individuals of a race that is less fortunate than his own.

Abraham Lincoln: Among FREEMEN, there can be no successful appeal from the ballot to the bullet, and . . . they who take such appeal, are sure to lose their case and pay the cost.

William Allen White: Put fear out of your heart. This nation will survive, . . . the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by postcard, by letter or by press. Reason never has failed men. Only force and oppression have made the wrecks in the world.

Lloyd George: You are not going to get peace with millions of armed men. The chariot of peace cannot advance over a road littered with cannon.

Samuel L. Clemens, (Mark Twain): A *Little* citizenship ought to be taught at the mother's knee and in the nursery. Citizenship is what makes a republic; monarchies can get along without it. What keeps a republic on its legs is good citizenship.

George Moore: It is thought, and thought only, that divides right from wrong; it is thought and thought only, that elevates or degrades human needs and desires.

DANCE OF CREATION is executed by famed Indian dancer, Ram Gopal, whose costume and gestures depict Siva, God of the Dance.

ASIAN HISTORY THROUGH WESTERN GLASSES

Ronald Fento

A UNITED STATES ambassador, newly-returned to this country from his post in India, was talking to his son about the American school he would soon join. "I'll bet," he said, "that the world history you will study begins in Egypt and Mesopotamia, moves on to Greece by way of Crete, takes you through Rome and finally ends up with England and France."

"But that isn't world history," protested his son, "That leaves out *three fourths* of the world." "Unhappily, says Chester Bowles, the ambassad who tells this story, "'I won the bet

What turned out to be true of a American school applies equally schools in other western countri where textbooks are still bounded b what one educator terms "Occidenta ism." Exactly to what extent the va continent of Asia is given the "co shoulder" or is shown in false pe spective has now been revealed by

enquiry into history textbooks made by some 25 Western countries at UNESCO's suggestion.

During the past year investigators in each country looked over history books with a series of specific questions in mind. These were:

Is the space given to Asian countries (or some of them) reasonable, given the subject and scope of the book? What are the standards of historical accuracy? Are facts given about the main features of Asian culture and the great figures of Asian history? Does the book help to an understanding of cultural values and the point of view of the Asian peoples? Is the impression given that Asia is important only as an incidental factor in Western (European) development?

From the reports which have now come in from eighteen countries, the answers to these questions add up, broadly speaking, to this: the image of Asia as presented to school children is badly out of focus in nearly all countries and, as one report puts it, is "superficial, episodic, incomplete and impersonal." Aspects of cultural, religious and intellectual life are commonly neglected and even if a few great Asian figures are mentioned, they are never convincingly presented.

The survey is marked by a spirit of frank self-criticism which has turned the spotlight on the shortcomings of textbooks in regard to Asia. A few countries appear to be reasonably satisfied that they give quite sufficient coverage to Asiatic material, while others find it adequate considering the aim and scope of their school courses. But the majority admit with few reserves that there are serious gaps or distortions in their treatment of the most important civilizations and peoples of Asia.

"Very great and often quite unjustified gaps appear in all history textbooks," reports Italy.* "Certain authors limit Indian history to the period of British rule. In some books, Chinese history begins in 1895 with the Sino-Japanese Peace Treaty of Shimonoseki, as if the life of the Chinese people had been of little interest until that time. Compared with the history of Japan, that of China is rushed over hurriedly and its contemporary history is not properly explained, nor are the reasons for the present evolution dealt with thoroughly."

*Like Caesar with Gaul, the Italian report divides Asia into three parts: (1) Mediterranean or semi-Mediterranean regions with the Assyrians, Hittites, Arabs and Turks. (2) The Northern regions now linked to Russian history. (3) India and the Far East. The Italian enquiry deals only with the third category.

Similar criticisms come from Germany: "Some attempt is made to treat the early history of the South, South-East and Eastern civilizations. In general, books are silent about cultures other than those of the north of India and China. During the modern era the most important place is given to Japan. There is a great variation in the treatment of China. Some books consider it as an object of the foreign struggle for power, others stress the Revolution of 1911 and the national evolution of the inter-war period. Facts about India are limited almost exclusively to a few general references to India's position and importance within the British Empire. In the books examined, the whole of the South East Asian region is almost entirely neglected."

The report summing up the situation in France recognizes that in primary schools history teaching is centered on the history of Europe and particularly Western Europe. "The place and importance allotted to events and civilizations outside Europe is proportional to the relationship that they have (apparently, at least) with the history of Western Europe. As regards Asian countries, the further away they are geographically from Western Europe the rarer the references become."

Sweden speaks of "serious gaps," particularly in the spread of Moham medanism towards the East, Hindu ism and its historical background and Russia's development as a Grea Asian Power. Referring to the sprea of Mohammedanism Sweden admit that "Not only is no informatio given on how and when this expan sion occurred, it is not even men tioned. The current controversies i India therefore lack all backgroun and are introduced incoherently. Th fact that the population of Indonesi has been Mohammedan since the 16 century is not mentioned at all. N where is an account given of th part Mohammedanism has played i the foundation of states both in th past and the present, nor of presen day Islam in North Africa, Pakista and the Near East. It will, unfortu ately, not be saying too much if it maintained that most Swedish pupi leave school without having cle ideas of the varied literature, art a world of ideas of Persia, India, Ind nesia and China."

A limited survey in England a Wales focuses on the treatment India and China in history textboo used by children in the 11 to 16 a bracket. "In general," it says, would seem the amount of spa and the general significance acco ed to China and India are genera adequate considering the aims a

scope of the syllabuses and the limited time available for historical study. This adequacy, however, is not true of all books, especially as regards many so-called World Histories, as, for example, in their sections dealing with Ancient Times. Asia, apart from the Middle East, is rarely given due space and significance, the aim being to give a background to European culture.

"Some books by their titles purport to deal with the whole modern World, when in fact the Western world is meant. Apart from misleading titles, some books are perhaps providing a rather simplified view in suggesting that our culture and that of what is called Western civilization has its roots only in the Middle East and the Mediterranean world.

"In the books which cover Ancient history there is frequent omission of the early periods of Asiatic history when India and China developed their own civilizations; and in the books dealing with later periods internal developments in these regions are rarely mentioned apart from incidental references in connection with commercial, or military or colonial contacts; while recent twentieth century developments are rarely given more than cursory attention.

"There are commonly references, for example, to Darius and Alexander, to Marco Polo and later voyagers, and then no further references, until Western impact upon what are presented as decadent or disorderly states of later times is noted. It is not uncommon in the better books to find some reference to Buddha, Asoka, and Confucius, and of our British and European debt to early civilizations, including the Indian and Chinese, in certain respects. One book notes that China had a settled religion and culture many centuries before Christian times, and refers to the patronage by Genghis Khan of scientists and writers."

A report from Poland estimates that between 0.3% and 6% of textbook contents are devoted to the history and cultural development of China, India and the Arabian peninsula: "We realize," says the report, "that the space alloted to the rich and ancient civilizations of the Asian peoples is still too small, and we are at present studying means of assigning more importance to this subject in the curriculum, without overtaxing the pupils."

It is admitted by most of the countries surveyed that Asian history is seen almost exclusively from the European point of view. The Italian report goes even further, stating "textbooks generally present Asia as one of the areas where the enterprise and vigor of European nations have been

most widely exercized. Only in textbooks on contemporary history do we find any treatment of Asian countries which is not linked to European expansion, but even here the approach is decidedly European."

This lack of perspective is also mentioned in the British report which says that India and China normally come into the picture only as incidental factors in European or national development and in relation to the extension of Western influence.

But in addition to glaring omissions and haphazard treatment there is a dangerous tendency to see certain people of Asia in terms of sweeping generalizations and time-worn cliches.

Britain, however, reports that while "little positive contribution is in fact being made towards the understanding of Asiatic peoples by the contents of most history textbooks in common use, on the other hand, except for a few prejudiced phrases or distorted references in a number of books mostly published a considerable time ago, little is done to harm reasonable relationships," adding that this is so only because so little relevance to the problem is in fact being covered at all.

Dealing with the same question, the Italian survey finds that while textbook writers cannot be accused of bias or social prejudice, the picture given of Asian countries is based on common cliches which, even if they can often be justified, could well stand revision or at least more subtle explanation. These are some of the examples found in Italian textbooks:

India: on the contrast between pomp and poverty.

"Probably no country is poorer or richer than India."

"The population is mainly rural, poverty-stricken and wretched, and is exploited by the nabobs."

China: on inertia and immobility.

"The Chinese Empire, immobile in its outmoded political and social structure, steadfastly refused to modernize and open its doors to European trade."

"China, after reaching a high level of civilization in the past, remained sunk in the torpor of its secular inertia."

Japan:

The cliche on Japan (the most admired of Asiatic countries in Italian history books) is that of "the pupil who surpasses the teacher," the teacher obviously being Europe. "In little more than 20 years the Nippon Empire succeeded in creating a completely modern society fully equipped in the economic and social spheres. Thus it managed to

rival the most advanced nations of the West."

"With amazing speed, the Japanese people accepted European Civilization, or rather, superimposed on its ancient ways the products of Western mechanized civilization."

As has already been noted, most Western history textbooks tend to judge Asian people according to a completely Occidental code. The following paragraph from the report based on Italian textbooks could apply to almost all Western Nations: The ability to adapt to European ideas and techniques is considered a mark of merit. Proof of the intelligence and educatability of a people is sometimes seen in the skill with which it "Europeanizes" itself. A country which has adopted a political structure on European lines is considered to be really "civilized." Sometimes the impression is given that European expansion can never be regarded as anything else but a good thing.

PATRONIZING, PITYING ATTITUDES

Prior to Unesco's international investigation, the first and probably the most meticulous attempt to discover what school children have been taught about Asia and the Far East was made in the United States just ten years ago. This study led to a number of general conclusions which are worth recalling today:

- *The wide variations in Asiatic cultures* are often submerged in uniform generalities. The great personages of Asian history are virtually ignored.
- *The treatment of Asia* in most textbooks is so episodic and references are so slight and scattered that pupils are not likely to assemble them in any coherent pattern.
- *Backwardness in industrial development* is too often left to mean backwardness in every aspect of development.
- *Stereotyped phrases* are commonly used, e.g. "backward peoples of the Orient"; "natives"; "uncivilized"; "white man's burden."
- *In US history* there is rarely a single, relatively full account of American relations with Asia; the material is scattered and unintegrated.
- *Asia's Place* in contemporary affairs receives insufficient attention.

In general, the 1946 study of Asia in American textbooks found that few statements directly engendered objectionable attitudes in the minds of young readers. But students saw

the culture, civilization and standards of living of the peoples of the East only through the Western eyeglasses of a highly industrialized civilization. This often created in boys and girls a feeling of superiority and a patronizing, pitying attitude.

A new report, submitted to Unesco by the U.S. Office of Education in January of last year, paints something of a brighter picture and finds the general situation "encouraging." Appraising what has happened in the past decade, it notes increasing attention to Asian countries in study courses, and a general awareness of the need for more teaching about Asia in teachers' discussion groups and publications.

Talks with textbook authors and a look at the textbooks themselves show that progress has been made in certain directions. Statements that are derogatory to Asians, stereotypes which were commonly used, expressions such as "barbarian," "uncivilized," "backward people" have largely disappeared from textbooks. Editors and publishers are trying to stress the similarities between Asian and Western peoples rather than the differences.

Much perplexity seems to exist however as to where the study of Asia should start, whether recent history should be stressed, or the Golden Age, or the earlier origins of Asian peoples and cultures. On the other hand, many history teachers still feel very strongly that European history should receive the greatest emphasis since it serves as a background for understanding American civilization. If Islamic history is given new treatment it is often because it is seen as the chapter in Asian history which most touches the history of Europe.

The U.S. report concludes on a half-pessimistic, half-optimistic note. "Changes come slowly and pressures for the *status quo* are strong," it admits, "yet some action and change can be detected."

The difficulties all Western nations are encountering in their sincere attempts to improve the treatment of Asia in their textbooks are as varied as their teaching syllabuses are different. The geographical situation of a country, its historical position and relationships, its views as to the nature, scope and purpose of education generally and of history teaching in particular, are all important factors that cannot be lightly brushed aside. Yet despite these great differences each nation, in its own way, can do much to promote a better understanding of Asia in the classroom. The surveys in fact make a number of suggestions which textbook authors might consider when revising their books or preparing new ones.

The French report goes much further and raises a fundamental question. Referring to history teaching in primary schools where, it says, "the place given to Asia is extremely reduced in every respect," it explains that this situation reflects the present syllabus requirements and asks whether a complete reorganization of history teaching at this level should not be undertaken. Like the Belgian, Swedish and German reports, it calls for the inclusion of more civilizations and regions of Asia in the teaching syllabus regardless of whether they have had special contacts with the West. At present each Western nation seems to concentrate on a specific region, e. g. Great Britain on India, France on Islam and the Arab world; Greece on Byzantium and the Near East, Hungary on China, etc.

Some countries, like Belgium, Germany and the U.S.A., suggest that more place be given to recent developments and to 20th century aspirations and movements in Asia as part of the background of our complex and inter-connected world which future citizens need to understand.

GREAT ASIANS ARE NEGLECTED

Other specific suggestions for changed textbook treatment include:

• More great figures in Asian history be included, perhaps at the expense of colonial heroes such as Clive in India. (Italian, British, American reports). The Italian report notes: "History books hardly pause to mention the great men of Asia. Those most usually named are conquerors while poets, writers and thinkers are neglected."

• The great Asian civilizations should be presented as integral wholes along with the life and cultural traditions of *peoples* both before and after colonial conquest. Asians should not be presented as living in static communities, unable to develop without the inspiration of Western contact. Accounts should be given of the real levels of independent civilization achieved without Western influence as well as the specific contributions of Asia to human progress.

• Asian history should not be judged exclusively through Western eyes but should be viewed in the same spirit as that in which historians are prepared to view Western developments, i.e. sympathetically but critically, with proper regard for sources and in proper perspective. (Italy, Germany, Britain).

• When past conflicts and controversial questions are treated they should be presented fairly and with balance. Some countries suggest that

PEOPLE OF CEYLON, even the most humble, are still proud of the ancient civilization which once flourished on their island.

more than one view should be given of a controversial issue (U.S.A., Britain), others that a "correct interpretation" be given (Poland).

• Parallels with Western development should not be overlooked (Italy, Poland), although points of variation are more revealing. Some suggested topics: migrations of peoples and imperial conquests within Asia; feudalism in its various forms in Asia; nationalist movements; early industrialism in Asian countries; population problems; social struggles against nature and disease.

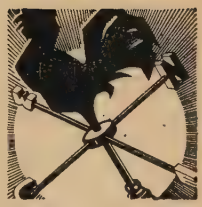
It was widely pointed out that to obtain worthwhile results greater use should be made of supplementary materials—more and better wall maps and charts, background books, anthologies and booklists—in conjunction with improved textbooks. Many countries feel that not enough use is being made of materials such as translations of classical and contemporary Asian literature, pictures of art, sculpture and architecture, illustrations of living conditions and cultural activities, nor are enough schools benefitting from facilities, offered by libraries, museums and art galleries as well as by the mass media teaching aids like films, film-strips, radio and television.

It is obvious that textbooks and school courses cannot be modified with a flick of the wrist. The problem cannot be solved by simply adding masses of facts for which there would be no room either in school curricula or textbooks. In many countries improvements, realistically speaking, can be hoped for only in terms of a broader awareness, a wider outlook and a balanced attitude toward Asia on the part of the teacher made possible through his continued studies and his use of better and more plentiful supplementary material.

—Unesco Courier

—o—

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

A NEW ERA

After almost 2000 years, Christianity is challenged as never before, and once again the basic characteristics for our faith are overriding the narrow concepts of formalistic theology, in favor of the more practical interpretation and application of the principles set forth in an eternally unchallengeable way by Jesus of Nazareth.

Thus Christianity today is slowly moving away from some of its earlier practices and forms, while adapting itself to the more practical realities of our intensely active age.

And it is in this connection that this blessed land of ours finds itself in the fortunate position of a free, strong and fortunate nation, standing for a greater humanism and a more effective policy of peace and understanding among the governments and peoples of the world. Maintenance of this kind of universal peace, preservation of humanity from the curse of war, organization of the strongest possible defense against those forces that threaten the helpless and the weak, extension of the greatest possible help to the victims of tyranny and terror, no matter where manifested, these are the high principles to which America is devoting most of its political, military, economic and social efforts at this time of Christianity's evolution. —*Polyzoides, Los Angeles Times, December* 25, 1956.

RADIO PROGRAM MAY BE PIPED TO PRISON CELLS

Radio programs may be piped into West German prison cells if experiments in the county prison here and at Hildensheim Jail are judged to be successful by the Federal government.

Authorities here found that prisoners given headphones to hear radio programs were more industrious and contented and were better fitted to go back to normal life when they were released. —*Luneburg, West Germany.*

A 5-YEAR HOLIDAY ON DEATH PENALTY

State Atty. Gen. Brown urged today that the death penalty in Cali-

fornia be suspended for five years and eventually abolished.

Brown was the principal witness before the State Assembly Judiciary Subcommittee hearing recommendations for amendment of the State's capital punishment law.

Brown charged that "capital punishment has a tendency to cheapen human life" and a life sentence and prompt court proceedings in murder cases "are a greater deterrent than the haphazard administration of justice we have today." —*Los Angeles Times Nov.* 14, 1956

CAPITAL PUNISHMENT— THE SPIRIT OF FASCISM

. . . I believe that if we abolish the death penalty it will strengthen our political position in Europe today by showing that it is possible to build up a system of strong Government without an all-powerful state. . .

Experience among Europeans has caused them to perceive more deeply the implications of the State taking life in cold blood. . . . They have known the sudden irrevocable sentence of the firing squad. . . . They have seen the State execute thousands of its citizens in gas chambers. . . .

Is it any wonder that capital punishment went out of Italy with Mussolini and went out of Germany with Hitler? . . .

Today the State has under its control the appalling weapons of mass destruction. I ask Hon. Members whether it is not our duty, in this frightful age in which we live, to insist that the State should foster every instinct and belief that human life is the most precious thing there is, and that the State should not take it away. —*Geoffrey De Freites in favor of the Bill to abolish capital punishment in England—House of Commons, March* 1, 1956.

REFERENDUM ON CAPITAL PUNISHMENT

Governor Herter, in the wake of the Chapin case, has raised the issue whether Massachusetts should have capital punishment at all. The death sentence might as well be abandoned, said the governor, except in cases when prisoners murder guards. Mr. Herter, who personally does not believe capital puishment "does any good," has suggested a state-wide referendum on the subject. He would let the people vote on it directly. . .

In practice, Massachusetts hasn't had capital punishment since 1947 when the last person was executed at Charlestown State Prison. And in the past nine years, there has been no evidence of any rising homicide rate, although the threat of such a penalty always exists, of course, while the law remains on the books. Experience in states where no capital

punishment exists has indicated that there is no relation between the death sentence and the murder rate. Rhode Island for instance, found that abolition of the death penalty did not increase its number of murders. . . . —*Recorder-Gazette, Greenfield Mass. Nov.* 30, 1956.

Letters To The Editors

Editors, NEW OUTLOOK

Westgarth, Melbourne, Australia

. . . Our new settlement is a nice one and we all are very happy in our new country. . . . I am sure they will like New Outlook as I do as its news is more wide and more wise.

Greece is now far away. . . .

Friendly yours,
Katina Watsika

Berchtesgaden, Germany

A Merry Christmas and a Happy New Year to your whole staff. Your magazine is the finest we know, and we are most thankful to Miss Sarah Beeman, Los Angeles, that she is subscribing it for us.

Yours Sincerely,
F. and M. Roth Seefrid

George Pepperdine College, Los Angeles, California

I am moved at this season of the year to write to you personally to express my appreciation for the job you and your associates are doing with the New Outlook.

Again this year I have used the magazine for a Christmas gift to some of my friends, and I am pleased that on many occasions I call the attention of thoughtful people to the New Outlook. . .

Very best wishes for the New Year.

Sincerely yours,
E. V. Pullias, Dean

National Parks Association, Washington D. C.

. . . I think that it is a most interesting and well-done publication. I note that no salaries are paid and that the organization is maintained through voluntary contributions. I think it is a most commendable enterprise. . . .

Very sincerely,
Edward Graves, Western Representative

The Nobel Prize

To A Poet In Exile

Victoria Kent

ON OCTOBER 25 the Royal Academy of Sweden announced its decision to award the 1956 Nobel Prize for Literature to the Spanish poet in exile, Juan Ramon Jimenez.

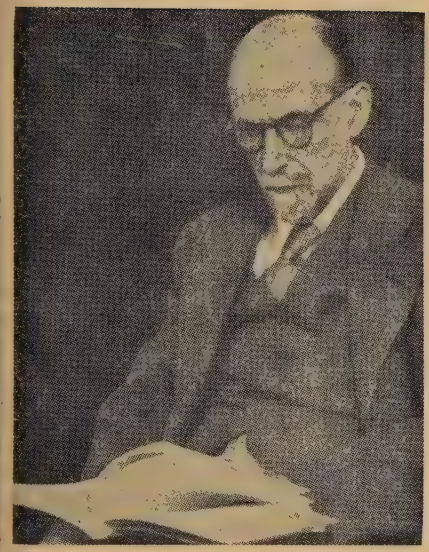
The international press has published ample reports of this event, so we will not insist here upon the quality of the poet's work, which has been unreservedly praised and proclaimed as the creation of the highest spirituality which has elevated Spanish literary tradition to its purest essences. Juan Ramon Jimenez has been given the credit due him as the creator of a new school of poetry in the expression of beauty through verse as well as through his masterful and luminous prose.

What interests us here is the meaning of the award granted to Juan Ramon Jimenez. In announcing the Swedish Academy's decision, the Secretary General, Mr. Anders Oesterling said: "We are granting the 1956 Prize for Literature to Juan Ramon Jimenez for his lyric purity which constitutes an example of high spirituality and artistic purity in the Spanish language." Then the Secretary General added: "In granting this award to Juan Ramon Jimenez, representative of the great lyrical tradition of Spain, the Swedish Academy has wished to crown equally Antonio Machado and Garcia Lorca."

That is to say, we should consider these three names to be the joint recipients of the Nobel Prize. And of these three top names of Spanish poetry and of universal literature, two have been exiled poets and the third, Federico Garcia Lorca, was murdered in Spain at the beginning of the Civil War by Falangists.

We wish, as always to remain objective, especially so in this case, yet even viewed with the greatest impartiality it must be conceded that this year it is the literature of exiled and persecuted Spain that has been granted the Nobel Prize, and that this literature is the highest expression of Spanish spirituality.

Let these words not be seen as an attempt to include Juan Ramon Jimenez among the politicians, in the sense of circumscribed activity



and battles; that he is not. But we must delineate, with bold brush-strokes, his consistent line of conduct.

Our poet was born in Moger, in the Andalusian province of Huelva, in 1881. He was educated there in a Jesuit College, and went to Madrid in 1900, where he published his first two books of poetry: *Ninfeas* and *Almas de violeta.* He became the close friend of Valle Inclan and Ruben Dario. After a few years in his native province he returned to Madrid in 1912 and joined the educational and reform group of that period led by the great educator and founder of the *Institucion Libre de Ensenanza* (Free Institution of Teaching), Don Francisco Giner de los Rios. Jimenez' friends then included Ortega y Gasset, Unamuno, Cajal, and many others. He was interested in the founding of the *Residencia de Estudiantes,* and he made the plans for the gardens of the *Residencia,* which he called *"La colina de los alamos"* ("The hill of poplar trees"). This *Residencia,* which the poet helped found, became the perfect model for the residential university college. Through her *Residencia* Spain began to open up to the outside world.

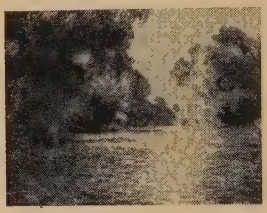
Jimenez had high hopes for this formative project for Spanish youth. Asked once by a foreign journalist: "Do you think that this is Spain?" he replied, "This *will* be Spain."

The Civil War snuffed out this and other hopes. When the fighting broke out he tried to collaborate as he could, and he and that admirable wife whom he had just lost, Zenobia Camprubi, started a children's colony. They gathered together a group of children of loyalist fighters and lodged them in a house belonging to Juan Ramon, and there they both worked.

But when the war became more intense Jimenez was invited to visit the University of Puerto Rico and upon the advice of all, he accepted. The harshness of life in Spain in those days might have obliterated a sensi-

bility such as his. The poet and his wife left for Puerto Rico and from there he continued his sad and voluntary exile, and to preserve his fidelity to his idea of Spain, to his Spain, to the Spain that he had once begun to create in the *Residencia de Estudiantes*, on "the hill of the poplar trees."

—*Iberica, For a Free Spain*



The Vicos Indians

ONE OF THE most complete biological studies of an isolated human group—over 1,700 Indians in the high cold valley called the Callejon de Huaylas in the Peruvian Andes—has been carried out during the past 8 months at a 36,000-acre hacienda rented and operated by Cornell University. These studies, made possible by Cornell's field facilities and by National Science Foundation and U. S. Public Health Service grants, were organized by a Smithsonian Institution anthropologist.

Dr. Marshall T. Newman, associate curator of physical anthropology at the Smithsonian, made physical studies on the Indian school boys and men. He found them to be very small—almost dwarfed in stature and especially low in body weight. Without clothing the adult man averaged less than 5 feet 1 inch in stature and 114 pounds in weight. The boys appeared puny and underdeveloped and were almost never fat. On the other hand, many of the men were sturdy and well muscled, and had very large lung capacity, enough to supply oxygen for heavy work at 10,000-12,000 feet altitude. Only one or two out of over 200 men could be considered fat by our standards, says Dr. Newman. In large part their inadequate diet, the heavy work, and the cold high environment may account for the small size of these people and the poor development of the boys.

The adequacy of the diet was tested by a physician, Dr. Carlos Collazos, head of the Department of Nutrition in Peru's Ministry of Public Health

He studied the signs of dietary inadequacies in the school boys, and his laboratory is making vitamin analyses of their blood. In addition, a Peruvian dietician, Senorita Carmen Carceres, weighed and analyzed what a sample of Indian families ate each day, and a Peruvian anthropologist, Hector Martinez, added a supplementary study on the food customs and habits of the people. These studies have not been fully analyzed, but provisionally the school boys seem to be principally lacking in vitamins A and B^2. This will be tested by the blood analyses. The family food study, which is now complete, suggests that the greatest deficiencies are in calcium and vitamin A intake and that the diets are universally very low in fats.

Dr. Fred H. Allen, Jr., associate director of the Blood Grouping Laboratory, Boston, made studies on the Indian's blood types and ran hemoglobin tests on the school boys. Among other things, the blood types indicate that the Vicos Indians are almost completely pure in a racial sense. Provisionally, the hemoglobins seemed low. The serum, or clear part of the blood, provided by Dr. Allen, is being analyzed for extra information on vitamin deficiencies, and the U.S. Public Health Service is making a study of the fatty content, or cholesterol level, of the blood as part of the heart study. Judging by the fat-deficient diet, the cholesterol levels should be low. Along with the low blood pressures provided by Dr. Newman's study, and the apparent almost complete lack of heart disease among the Indians, low cholesterol levels should be especially significant.

A final study, made possible by the cooperation of Dr. Ramon Vallenas, sub-director of Peru's Department of Industrial Hygiene, consisted of X-rays of the school boys' hands. These X-rays will provide information on bone density, likely to reflect poor calcium intake, and on bone development, which, for dietary and other reasons, may be considerably retarded.

The aims of these studies are to correlate the poor soils, inadequate diet, cold living conditions, and poor sanitation — most have intestinal worms—with the physical and medical status of these Indians, who are forced to eke out a bare subsistence in a relatively inhospitable environment.

—*Smithsonian Institution*

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BACK OF EVERY manifestation in Nature there are forces, not blind forces, but intelligences which motivate action. —Max Heindel

Mexico---Insularity And Promise

Robert E. G. Harris

Chairman of the Department of Journalism, U.C.L.A.

WITH ITS thirty million people, Mexico today is the second most populous nation in Latin America, yielding first place only to Brazil with its thirty-nine million. In physical area it is about one-fourth the size of the United States. Its topography, as a look at the map of the North American Continent will confirm, is a continuation of the great mountain ranges that begin in Alaska and run southward through western Canada and the Pacific and Rocky Mountains, U. S. Competent geologists and agronomists are convinced Mexico possesses enormous natural resources as yet underdeveloped. Great iron deposits lie untouched, rich uranium finds have been located in Oaxaca, and the nationalized oil industry has merely scratched the surface of the nation's petroleum reserves. As you travel about the country you see much potential farm land partly wasted by erosion that could be reclaimed. In both natural and human resources, therefore great potentials may be realized. Moreover, Mexico is not, within the context used by the Technical Co-operation Administration, a "backward" or "non-technological" country. In recent years it has risen to pre-eminence as the second most industrialized nation in Latin-America. But as in Japan, the industrial culture has been superimposed upon a predominately pre-technical and agrarian society.

The extent and direction of U.S. technical assistance suggests the blueprint Mexican leaders are preparing for their country's future. Four principal programs are underway. In each of these programs American T.C.A. personnel act as advisors and catalysts. The Mexicans run the show. First, a survey is underway projecting the country's needs for technically trained personnel over the next thirty years. Second, a nationwide program of public health education is in the planning stage. Currently, the task is to train Mexican personnel as public health educators and compile audio-visual aids preparatory to launching the campaign at the village level. Public health funds are supplied through the national lottery. We learn, for example, that through lottery profits large stockpiles of anti-biotics have been acquired. The problem, how-

ever, is that there is not enough public health personnel to inform the masses of the people of the availability of these new weapons in the fight against infectious diseases.

The third technical assistance project has to do with agriculture. Wisely, T. C. A. administrators persuaded Mexican officials it would be better to concentrate toward agricultural improvements in a pilot project. This project is now in operation in the state of Coahuila. The agricultural college there has entered into a contract with Texas A. & M. to set up, for the first time anywhere in Latin America, a counterpart of the U. S. Federal land grant agricultural college and agricultural extension education system, complete with county agents and local farm bureau offices.

The fourth T.C.A. project deals with maintenance of road building and transportation machinery. The Mexicans have proved themselves able road builders. What they lack at present are trained mechanics to maintain the huge diesel powered caterpillars, bull-dozers, and other earth moving machinery in proper working order. This is true also of the nationalized railway system, *Ferrocarreles Nacionales de Mexico.* The railways, which generally are in a pretty sorry shape, have begun to acquire modern diesel locomotives and streamlined equipment. An item recently in the Mexico City papers stated that the government is setting up a training school for diesel and electro-motive technicians in San Luis Potosi. The hoped-for result of the venture, it is stated, is that more than thirty diesel locomotives now sidetracked will be put back into circulation. What T.C.A. is doing is training the trainers. This is the prevailing technical assistance pattern. In other words, U.S. technicians are not training Mexican mechanics, but are instead developing Mexican educators in mechanical engineering and trades.

In what has been called its "struggle for peace and bread" another of Mexico's handicaps is a seeming discontinuity and disconnection in everything. The strongest thread of continuity—indeed the cement that binds contemporary Mexico together—is provided by the official government party, the P.R.I. But with the P. R. I. continuity begins and ends. Everywhere you see projects that have been begun and are left unfinished. Someone starts an office building, a real estate development, or a factory site, the funds run out and the ghostly half-completed construction stands there and new *edificios* are erected beside it. This is also true of cultural affairs. Someone gets an idea for a music, dancing or art movement which will reach a peak and then lapse.

There is disconnection between everything in Mexico because there are many Mexicans. There is for example, no governmental information service that gives reliable statistics. Mexicans — even governmental officials—consider it polite to tell you what they think you would be most pleased to hear. If the truth would hurt, fiction would serve better. The country thrives on rumors. So many settlements are in the deep pockets of the mountains that it will prove a vast and expensive undertaking to tie them together through a vast communications and transportation network. Mexico City, with better than a tenth of the nation's population, dominates the country. Thus though Mexico is a country of many regions, regions possess far less influence than they do in the United States.

Another handicap Mexico has imposed upon itself is its current cultural insularity. An outgrowth of strong nationalistic fervor aroused by the Revolution, this withdrawing into itself is an anachronism in an increasingly inter-dependent world society. The rulers of Mexican art, Rivera and Siqueiros, have managed until only very recently to keep "foreign" art out of the country. Although their principal *bete noir* is the U. S., Mexicans also are anti-European, with the possible exception of a sentimental attachment for Italy. Mexico, in other words, gives the impression of refusing to come to terms with the community of nations of which it is a member. Yet at the same time there is a great deal of cross-fertilization between the U.S. and Mexico which people on both sides of the border are reluctant to admit. Perhaps to an ever greater extent than other foreign countries, Mexico, because of its proximity to the U. S., is deluged with American products. For many of these dubious samples of American culture there are no equivalent names in Spanish. Hence even the Mexican vocabulary has had to suffer intrusions such as "loncheria," "bifstec," "beisbol," "futbol," "basquetbol," and all the lingo of baseball.

And although the country has a booming film industry, Hollywood movies, with Spanish sub-titles, are the principal box-office attraction in the big cities. American motor cars assembled in Mexico appeal to Mexican taste more than European models. Lastly, there is the fact that the tourist season extends throughout the year and that the Texans, who come in droves, never permit Mexicans to forget U.S. brashness and materialistic display.

In fact, the standard anti-U.S. joke in Mexico largely center around Texans. Examples: the Texan walks into a Cadillac agency with a friend

to buy a car. "How much is this model?" asks the friend. "$16,000", answers the salesman. "Let me pick up this tab," says the Texan, "you paid for lunch." Another gag is about the Texan who is driving in his Cadillac with a Mexican acquaintance. "I thought you always wore glasses," says the Mexican. "I don't have to now," says the Texan. "I had my windshield optically ground." Another is about the two Texans standing on a corner of the Reforma. One says, "It's awfully hot around Dallas." "I've taken care of that," says the other. "I've had my ranch air-conditioned." "Your ranch-house?" asked the first. "Hell, no," the other replies, "the whole damn ranch."

In the fight against inflation, Mexico, it should be reported, has been more successful than any nation in the Americas. Despite devaluation of the peso, prices have been kept at a relatively low level. Prices of all consumer goods are fixed by the government and plainly marked on each article. Pharmaceuticals, personal services, railway and bus fares, hotel and taxi charges—all are considerably lower than in the U. S. Price fixing, of course, has meant a correspondingly low wage level. It is estimated Mexico's total national income in 1955 will not exceed five billion dollars. Yet consumer goods, for the most part, have been kept within the reach of wage earners.

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Contemporary Mexico cannot be understood without a knowledge of its tragic history. As Professor Tannenbaum remarks, "The Mexican—not the *criollo* or the educated person who has in some measure overcompensated—lives in a world where faith in one's fellows has been stretched to the breaking point." Until the past few years, Mexico has been raped, torn by wars, and badly governed for four centuries. It has seen a great parcel of its territory seized by the "Colossus of the North" in a war that was waged for purely imperialistic purposes. It has felt that all the United States wanted from it was a chance to exploit its natural and human resources—to extract its ore, gold, and silver and to use by the thousands its surplus manpower, the *braceros*, to harvest Texas and California crops.

California and the American Southwest generally are the focal points of Mexican bitterness and resentment. In Chapultepec Castle, where hundreds of Mexicans all over the country come daily to view the relics and exhibits in the museum, one of the most prominent displays is a map showing the nation as it was before the Mexican-American war. You can not help wondering at the effect upon

Mexican citizens of this depiction of the appropriation of a vast territory stretching from Texas to what is now the California-Oregon border.

U.S. embassy officials in Mexico City report that Mexicans who go to the United States for higher educational training avoid California and Southwest universities, preferring such institutions as Minnesota, Michigan and Harvard. It would seem the Los Angeles area, which has probably the largest concentration of Mexican-American population in the nation, would prove the magnet for Mexican scholars and professional personnel. That this is not the case is both a criticism and a challengee. With a change of interest and attitude Southern California could well become the strongest link between the U. S. and Mexico.

It has been said that Canada and Mexico are America's problems. If there is any substance to this overstatement it lies in the fact that the U.S. public tends to commit much the same error in regard to its two neighbor states as it does in regard to all other nations. This error consists of casting other nations in our own image while at the same time failing to see ourselves as we appear to others.

Mexico today is merely at a lower point on an upward gradient of progress than is the United States. The essential fact, however, is that it *is* on an upward gradient. Mexico is ambitious. Her leaders share with us dreams of a better life. But Mexico must be permitted to develop in its own way, at its own tempo, and within the framework of its own rich and varied culture.

Currently, for example, Mexico is waging a difficult fight against illiteracy. This is known as the alphabetization program. The program is directed by Professor Enrique Carona, who reports a nation-wide illiteracy count of 39.9 per cent. This figure becomes alarming when interpreted properly. In the cities illiteracy is, of course, far below the national average. In the villages and smaller towns where the bulk of the population resides, it is a safe guess that perhaps as high as 70 per cent of the people can neither read nor write. It is difficult to develop a sense of nation among people where communication barriers exist. In Mexico the public letter writer is a busy man. The need for the A-B-C-'s is therefore paramount.

Like the road the villagers of Tzentzenhuaro had to build before community betterment could proceed, alphabetization has to become Mexico's main highway to the future.

At UNESCO center in Patzcuaro

the teachers training there to become educators in community living throughout Latin-America salute CREFAL* with the following words:

"Un simbolo de paz alumbrara el vivir de todo el Continente Americano—"

If these lines are to prove prophetic—if peace is to light the lives of peoples of the Western Hemisphere—it must be a total endeavor of all the Americas. In this endeavor Mexico has an important role and function. Mexico is the bridge between the powerful Anglo-American culture of the north and the Latin-American culture of the south. Mexico, as has been said, is the anvil upon which enlightened U. S. foreign policy has been hammered out. The United States' relations with Mexico shape in large measure its relations with all the other nations of the hemisphere.

Mexicans know this. From Roosevelt through to Eisenhower the makers of our foreign policy have known this. But one questions whether, with their habit of taking Mexico for granted and patronizing Mexicans as flea-bitten, untrustworthy, and corrupt characters, the bulk of U. S. citizens know this.

Mutual respect is the seedbed of good human relations. That both Mexicans and Americans are beginning to plant these seeds is the bright hope for the New World.

**Centro Regional de Educacion Fundamental para la America Latina.*

THE LAW OF HUMAN PROGRESS, what is it but the moral law? Just as social adjustments promote justice, just as they acknowledge the equality of right between man and man, just as they insure to each the perfect liberty which is bounded only by the equal liberty of every other, must civilization advance. Just as they fail in this, must advancing civilization come to a halt and recede. Political economy and social science cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by One who, eighteen hundred years ago was crucified—the simple truths which, beneath the wrappings of selfishness and the distortions of superstition, seem to underlie every religion that has ever striven to formulate the spiritual yearnings of man. —Henry George

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

Thoughts For The New Year

THERE IS NO more valuable thing possessed by an individual than an exalted ideal towards which he continually aspires, and after which he moulds his thoughts and feelings, and forms as best he may, his life. If he thus strives to *become* rather than to *seem*, he cannot fail to continually approach his aim. He will not, however, reach this point without a struggle, nor will the real progress that he is conscious of making, fill him with conceit or self-righteousness; for if his ideal be high, and his progress towards it real, he will be rather humiliated than puffed up.

The possibilities of further advancement, and the conception of still higher planes of being that open before him, will not dampen his ardor, though they will surely kill his conceit. It is just this conception of the vast possibilities of human life that is needed to convert apathy into zest. Life thus becomes worth living for its own sake when its mission becomes plain, and its splendid opportunities are once appreciated. The most direct and certain way of reaching this higher plane is the cultivation of the *principle of altruism*, both in *thought and life*. Narrow indeed is sweep of vision that is limited to self, and that measures all things by the principle of self-interest, for while the soul is thus self limited, it is impossible for it to conceive of any high ideal, or to approach any higher plane of life.

The conditions of such advancement lie *within* rather than without,

and are fortunately made independent of circumstances and conditions in life. The opportunity therefore is offered to *everyone* of advancing from height to height of being, and of thus working with nature in the accomplishment of the evident purpose of life.

If we believe that the object of life is simply to render our material self satisfied, and to keep it in comfort, and that material comfort confers the highest state of possible happiness, we mistake the low for the high, and an illusion for the truth. Our material mode of life is a consequence of the material constitution of our bodies. We are "worms of the earth" if we cling with all our aspirations to earth. If we would enter upon a path of evolution by which we become less material and more ideal, a very different order of civilization would be established.

Things which now appear indispensable and necessary, would cease to be useful; if we could transfer our consciousness with the velocity of the thought from one part of the globe to another, the present mode of communication would no longer be required. The deeper we sink into matter, the more material means for comfort will be needed; the *essential* and powerful god in man *is not material*, and is independent of the restrictions laid upon matter.

What are the *real* necessities of life? The answer to this question depends entirely on what we imagine to be necessary. Airplanes, railways, steamers, etc. are now a necessity to us, and yet millions of people have lived long and happily, knowing nothing about them. To one man a dozen palaces may appear to be an indispensable necessity, to another, an automobile, to another a pipe, and so on. But *all such necessities are such as man himself has created.* They make the state in which man now is agreeable to him, and *tempt him to remain* in that state, and to desire nothing higher. This may even hinder his development instead of advancing it.

It is the *craving* and the *wasting of thought* for the augmentation of the pleasures of the lower life which prevent man from entering the higher.

East Is East, West Is West The Twain Today Have Met

ABOUT THE TIME Prime Minister Nehru left his country for his second visit to the United States, an Indian newspaper carried a cartoon showing

the distinguished statesman seated on a rock with the American Secretary of State, John Foster Dulles.

"I'm getting tired of the British and French," Mr. Dulles was saying. "They are acting too much like Russians."

"I'm getting tired of the Russians," Mr. Nehru rejoined. "They are acting too much like the British and the French."

This capsule commentary on the Middle East and Hungary situations might be called backing into an *entente cordiale*. But if that is the only way to bring it about, so be it.

No one could have been more welcome in this country than the Indian Prime Minister. Few Americans who listened to his broadcast message to our people could have been unimpressed by his sincerity and the obvious stature of his thinking. For too long the world has needed an objective appraisal of itself. Too rarely has this been apparent in the writings and statements here as well as on the other sides of the oceans.

Mr. Nehru's talk was not a statement of specifics. It was, rather, a statement of principle, as a perusal of its text, carried elsewhere in this issue of the NEW OUTLOOK will make clear. Yet principle is more important than specifics, just as strategy should be paramount over tactics.

We need more statements of principle and less vituperative discussion over means.

Two points occur to us as we write this commentary on the Indian's visit to America.

The first is this: that regardless of our agreement or disagreement with Mr. Nehru's position toward Red China, India, and specifically, Mr. Nehru is the best possible point of contact between America and China, so long as we have no official foothold in that country. We have, it is true, ties of a sort through the embassies and legations maintained in Red China by our friends, but these are at best sterile and official contacts through which little can be gained but the arid conduct of those matters that inevitably concern two great powers, even if they are not on speaking terms.

It is possible, on the other hand, through Mr. Nehru, to deepen and enrich our contacts and ultimately, perhaps, solve the vexing issues between us. No one would pretend that the present state of affairs between China and the U.S. can continue permanently.

People in the same house may get mad. They may pout. They may not speak to each other for a time, but whatever the validity of the indi

vidual's position, such a state of affairs cannot endure for long.

Our other thought centers on the geographic facts which make clear that India will be for the foreseeable future the major power of South Asia and the Indian Ocean. It may be that one day she will find her role here disputed by Indonesia, but that time surely is far distant, since the latter republic is as divided internally as externally today and is as little able to exert the influence which is her due by reason of her population and the enduring foundations of her culture.

For these two reasons, therefore, and because no one can further these purposes and make them more clearly apparent to the American mind than Mr. Nehru, we belatedly welcome him to this land and to our neighbor nation on the north.

It is particularly fitting that he chose the season of Christmas to arrive, for then, if ever, Americans tend more toward the global view of things. It was Mr. Nehru's first visit to America since 1949.

We trust President Eisenhower will soon return the courtesy.

The True Security

MUCH OF THE difficulty our generation has experienced in trying to establish and maintain a workable system of international relations is due to our ignorance of history and consequent lack of perspective. We have heard too much about how the wide spaces of our planet separate the races and nations of men. Today the oceans are not so much barriers as they are highways, and the insubstantial air forms a very substantial bridge which grows shorter with every new advance in aeronautical engineering. Physical science has shrunk the globe and joined the continents as effectively as though some infinite hand had shoved them together, but no science of society has prepared us for it. As a result, the ideal of human unity has become an ordeal of human discord.

Time is the knife that divides us, at home and abroad. In our families, fathers are severed from sons and mothers from daughters as surely as though they lived on remote planets. What parent can fathom the depths of a child's world. What child can possibly appreciate the complexity of his parent's life, the difficulty of his decisions? Despite moments of closeness approaching complete identification, we soon drift apart on our separate orbits and reach out in vain for a unifying empathy, some com-

mon experience in all our turnings, as the necessary fundament of understanding.

World-wide is our plight and old as the ages. The dust under our feet was once the flesh and bones of men who struggled conscientiously, like ourselves with small success, to solve the same problem. The plot is always the same. The lines may vary a little and the characters are always different, ourselves comprising the latest cast, but the fatal enigma always remains, lying sphinxlike athwart the path of human progress: How to achieve the imaginative capacity to enter into the particular situation of another person or another nation and develop real sympathy and understanding.

We have a word for that power of vision and mutual comprehension as it applies to close friends or persons made kindred through love. We call it empathy, and it has a meaning which comes very close to describing mankind's most ancient, basic need. But we have no such warm word, in our language, at least, to speak such a truth about a whole nation. More tragic yet, we have no such truth to speak, no international empathy or passion to describe.

We speak of "amity" and "comity," but these are diplomats' terms, used to describe the policies of governments, not the spirit of a people. As for finding a global equivalent for the close sympathy and identification we sometimes feel toward persons, and coining a word for it, the lexicographer will have to wait for the fact. The word will follow the deed. Meanwhile, our Sphinx, looking remarkably like a mushroom cloud, still challenges us with its riddle, the riddle of human understanding, and threatens our destruction in the best classical tradition unless we can solve it.

No parent can hope to understand his children unless he has some grasp of his own nature, and particularly some memory of his own youthful nature. Among psychologists this has become a truism. We must literally "become as a little child." And there is a useful analogy, for it is equally true and critically relevant today that no nation can understand the baffling behavior of a younger nation, especially, unless it understands something of its own history.

For example, now that the U. S. has become the leading nation of the non-communist bloc, we cannot understand how other nations can be neutral. Opponents we expect, and can deal with, but neutralists exasperate us beyond endurance. So much so that when the President, in the spring of 1956, spoke an understanding word for neutralism and noted that we had a history of neutralism ourselves, he was taken to task by a

national magazine as being "in over his head" and was said to have made a "disconcerting misstatement of U.S. history."

Three days later the Secretary of State joined the ranks of those who disagreed with the President and all but linked neutrality with immorality in one of his public utterances. It is temptingly easy for a leader to assume that "he who is not with me is against me," but in our case, we ought at least to be acquainted with our own record of the past. Far from being wrong about American history, President Eisenhower was disconcertingly right. Beginning with Washington's parting warning against "entangling alliances," a strong strain of neutralism has flavored our diplomacy throughout most of our history, only we have called it "splendid isolation."

It is not surprising that India, a young nation, Switzerland, a small nation, or Sweden, situated so close to Russia, should want to be neutral. We were once young and small and had long borders on hostile territory, and we found nonintervention and nonentanglement the only wise policy during those early years. We became so steeped in isolation, in fact, and so convinced that Europe's distresses worked to our advantage as long as we could remain aloof from that part of the world, that we followed the policy long after it had lost its validity for us.

Editorial writers who criticized the President for pointing out our own neutralist past may not have been aware of the advice given to John Adams by the Swedish ambassador in London in 1784. "Sir," he said, "I take it for granted that you will have sense enough to see us in Europe cut each other's throats with a philosophical tranquility." But whether they knew the advice had been given or not, they might have known, by only a slight reading of our history, that it has been faithfully followed, with notable exceptions of course, ever since.

And it should be no surprise to us that the Swedes, a century and three quarters later, are following their own advice. Maybe this is a course of dangerous irresponsibility in these latter days. Maybe it is a luxury no nation can afford under the Atomic Dispensation. Maybe it is a monstrous demonstration of global adolescence, but if so, it is an adolescence we practiced for generations and one which will continue to be practiced by young, small and vulnerable nations for a long time to come, we may expect. Meanwhile, we must realize that it is just as adolescent for us to expect even our ardent friends to be on our side in every issue. And after all, it may be the

neutral nations in the end who will show us the way to peace.

Another area in which we need to cultivate perspective for the sake of the true security is in the matter of what constitutes national good taste. At a public forum where Egypt's seizure of the Suez was being discussed, the French consular representative on the panel could offer no more forceful argument against his Arab opponent than his repeated complaint, "We don't trust Nasser—he doesn't keep his word." Most Americans would probably agree. But Americans, of all people in the world, should understand at the same time that young nationalism is bumptious, brash, and raucous by nature. It is anxious to right what it considers old wrongs and is impatient of the drawing room *politesse* of old line diplomats who stand in the way.

Whenever we come to the end of our patience with the hell-raising tactics of a Nasser or the monumental obstinacy of a Nehru, let us, for the sake of humility and a token approach, at least, to international empathy, review the record rather carefully. *Item I*: Fully one half of the 350 years we and our forebears have spent on this continent we have spent in colonial status as little more than a tail on the British kite. This ought to help us understand colonialism as colonials see it. *Item II*: Following two major wars with the Mother Country within a span of four decades we sat out a century of uneasy, dangerous diplomacy, the chief characteristic of which was, on our side, a hearty and vigorous participation in the favorite sport of politicians—twisting the tail of the British lion. Why should we be shocked at the same rude behavior toward ourselves, now that we are the dominant nation? *Item III*: During the period between the War of 1812 and the War of 1914, European travelers, following the example of Kipling, Dickens and many others, almost invariably described Americans as crude, boastful, bellicose and greedy. Who are we to prate of bad manners?

We shall find it difficult to believe that because a half dozen states defaulted in their interest payments after the Panic of 1837 on bonds held by the British, or repudiated them outright, that our great-grandparents comprised a "nation of swindlers" as the British claimed. Still less will it seem in retrospect that every Englishman of that era was a "bloated British bondholder." But to see ourselves in that light and in that relationship with another, more powerful country ought to help us understand our power relationship with the underdeveloped countries of today.

We should never become so genteel as to forget our Jiggs-and-Maggie beginnings, for the moment we do, we cut ourselves off from all understanding of the process of national maturity. We were dependent once and insisted on becoming independent, and we weren't too particular about how we managed it. We were underdeveloped once, and we considered it our "manifest destiny," not only to develop our own resources, but to engross and gobble up everything between the Atlantic and Pacific and develop it, too. Our latter-day squeamishness and horror over the methods of Col. Nasser, when considered in the light of the activities of one Col. Roosevelt on the Isthmus of Panama in 1903, can only be understood as we recognize that there is no Christian ever quite as pious as a reformed robber.

The road to national existence and self determination is still a well traveled thoroughfare. It was not closed in 1789. Nationalist leaders still, as in our beginning days, tend to be loud, aggressive, arrogant and boastful. They have no better manners than the men who threw the tea into Boston harbor. They are likely to be as vindictive toward their erstwhile opponents as the Congressman who proposed, after the burning of Washington during the War of 1812, to encircle the ruins of the Capitol with an iron enclosure on which would be inscribed a lasting injunction to patriotism: "Americans! This is the effect of British barbarism! Let us swear eternal hatred to England!"

Thank God such dubious behavior is no longer characteristic of us! Its only purpose now is to remind us that brashness and bluster are the stock components of social climbers in the family of nations, and that once a nation has arrived and is accepted and can feel some sense of internal security, these unpleasant practices are largely dropped and more genteel manners take their place. Our call to greatness today is a call to understanding and forbearance.

In the third chapter of the writings surviving from the pen of Micah, the Prophet cries out bitterly against the evils attendant upon the Exile of the faithful and predicts the utter ruin of Jerusalem. But an unknown editor, feeling that Micah closes on an unduly pessimistic note, inserts at the beginning of the fourth chapter the assurance that peace shall one day be established and the implements of war turned to constructive uses. "They shall sit every man under his vine and under his fig tree," he concludes, "and none shall make them afraid."

This was already an ancient hope in the 6th century B.C., and it is still our perennial goal. No Pollyana poli-

tics will do, of course, for we are never safe in assuming that everything will automatically come out all right in the end and that we shall all live happily ever after. But we can and must assume that fewer swords and spears will be produced in the ideal society we seek to make real and more plows and pruninghooks, fewer hydrogen bombs and more atoms for peace.

As always, the foundation for peace at the farthest end of the world must be laid at home. There is no security that does not begin with inner security, in the person and in the nation. The inner peace for which we so universally strive as persons can be gained only as we accept the imperfections in our past, correct the imperfections in our present and eliminate as many imperfections in our future as possible.

As with persons, so with the collections of persons we call nations. Only by reference to our own arrogance and pride, past and present, can we understand the arrogance and pride of others. Only as we understand our own early national yearnings and aspirations, our own appointment with destiny and our adventure toward it, can we tolerate the same spirit in others. As we would have our own transgressions blotted out and remembered against us no more, so let us forgive those who trespass against us. For once we have come to terms with our own conscience and shriven our own hearts, we recognize that the wrong we thought had been done by another has miraculously vanished away. In such a realization lies our only hope of achieving any real sense of abiding peace. —*Ford Lewis, Minister of the First Unitarian Church, Stockton, California.*

REAL AND IDEAL

ALL MEN OF GOOD ENDOWMENT come to realize that they have a double role to play in the world—a real role and an ideal one—and this feeling is the basis of everything noble. The real role assigned to us becomes sufficiently evident; as concerns the second, we rarely arrive at a clear realization of it. Regardless of whether he seeks his higher destiny on earth or in heaven, in the present or in the future, man always remains subject to a sense of fluctuation from within and disturbing interferences from without until he makes up his mind once and for all that the right thing for him is that which conforms to his nature. —Johann Wolfgang von Goethe in the Autobiography. From "Goethe: Wisdom and Experience" (Pantheon).

Democracy On Trial

The NEW OUTLOOK takes particular satisfaction this month in presenting for its readers several addresses that were delivered in mid-December before the Institute of World Affairs, meeting at Pasadena, California.

Under the auspices of the University of Southern California, the institute brought outstanding educators, businessmen and intellectual leaders to the symposium on "Democracy on Trial."

We regard it as singularly fortunate that the institute coincided almost exactly, in point of time, with the visit to this country of Prime Minister Nehru of India. Since his nationwide address concerned the topic which was the theme of the institute, and because he set so grand a stage for its consideration, we think it appropriate to include the text in this symposium.

Prospects For Peace

Paul G. Hoffman

U. S. Delegate to the United Nations

PEACE IS an abstract word. To some it means nothing less than a world in which there is active good will among all nations and peoples; others are willing to accept as peace the mere avoidance of World War III. For the purpose of this discussion I define peace as a state in which there is an absence of tensions so dangerous that World War III is a hovering and active threat.

We have not known peace as I have defined it since the end of World War II. Many factors have contributed to this, including seething unrest among the people of the underdeveloped countries, but the major and underlying cause has been a determination of the leaders of Communist Russia to force their system on other nations whether those nations wanted it or not. The men of the Kremlin have used the Red Army to force country after country to accept Communist regimes. Further, there is hardly a free nation in the world which has not had to fight against internal aggression and subversion

directed always by a cadre of Moscow trained leaders. Not once, but time and again, as a result of these aggressive tactics the world has come uncomfortably close to World War III. There is still danger in the Middle East, where the conniving and intervention of the Russian leaders has kept the situation there in a high state of turmoil.

On the surface there is every justification for utter pessimism about the outlook for peace. We certainly have no reason to hope that the present leaders of Russia will not continue their efforts to subvert every democratic regime through internal aggression, to exploit unrest in the underdeveloped countries, and to try to create confusion and chaos in all the trouble spots of the world. What we can hope for is a change of leadership, because the present leadership is in very deep trouble. Their plans to build a chain of buffer states completely subservient to the Russian leadership have been wrecked by Titoism. At home they are faced with a Communist Party split wide open and growing unrest among their new middle class. Most important of all, the United Nations is demonstrating a growing capacity to mobilize world opinion, and world opinion is a potent force.

The rise of Titoism among the satellites has shattered the dream of an empire cherished by Lenin, Stalin, Khrushchev and his henchmen. Trustworthy and subservient satellites were essential to a realization of their ambition to Russianize the world. Stalin thought that during the decade following the end of World War II it would be possible by persuasion, or purges where necessary, to make completely loyal Communists of the Poles, the East Germans, the Rumanians, the Czechs, the Hungarians and the people of other satellite countries. This did not happen. The people in the satellite countries instead of accepting Russian rule, have come to have increasing hatred of it. This is true even among the Communists and that group has grown smaller and smaller in each country. For example, in 1946, the last free election in Hungary, 17% of the people voted the Communist ticket. I am told most reliably that today less than 1% of the people would freely classify themselves as Communists.

It was Tito, of course, who first proclaimed his independence of the Stalinist regime. At the time he did so, it looked as though he were signing his own death warrant. However with the help of almost a billion dollars worth of Western aid he has been able not only to survive but to give other leaders of satellite countries the courage to assert their independence. For a time it looked a

hough Khrushchev and Bulganin night work out a friendly alliance vith Tito. That opportunity is no onger present. By one act of duplici- y after another Krushchev and Bul- anin have won the distrust of Tito. t is becoming more and more evi- lent that if the Russian people de- ire friendly relationships with their eighbors, a new leadership dedicat- d honestly to peaceful coexistence to live and let live) is essential.

The situation within Russia is far rom happy so far as the present eadership is concerned. The Com- nunist Party itself is split wide open y the supporters and nonsupporters f the present leadership. I am told hat among the younger leaders there s a growing abhorrence of these old evolutionaries whose hands are cov- red with the blood of a dozen purges. erhaps there is a growing idea that he purgers ought to be purged.

There is a new attitude also among he people of Russia. I make no laim to being an expert on Russia, ut I have had an opportunity to talk o many knowledgeable people. Ac- ording to the unanimous testimony f these experts, the people of Russia re much more interested in a better ife for themselves than they are in ommunizing the rest of the world.

Furthermore, the people do not hare the hostility of their leaders to- ard the Western world, particularly toward America. They are friendly to American visitors and they definitely "like Ike." They remember that all the Russian leaders, including Stalin, proclaimed him as the liberator of Europe. Also, they are no longer frightened about that old bugaboo "capitalist encirclement." I have talked to a number of people recently who have spent months inside Russia. They tell me that the Russian people feel confident that Russia is now strong enough to defend herself against all comers. The fact that fear has been replaced by confidence is of telling importance because it means they cannot easily be panicked by their leaders.

There is a further change which has been and is taking place inside Russia which may be of profound significance. In order successfully to industrialize and modernize Russia. Lenin and Stalin were compelled greatly to expand the professional and managerial group. There are present today in Russia in the body politic, millions of professional people—teachers, lawyers and doctors—and more millions of managers, supervisors and technicians. They are a well educated group. They are a new middle class, a class which resents being pushed around by dictators whether they be czars or commissars. It is this group in which our best hope lies.

May I say quickly that up to now this new middle class is not organized, they do not act as a group; in fact, they are not even class conscious. Their passive influence stems from their awareness and that of the party bosses that they are needed. How quickly or to what extent a real class consciousness may develop, no one knows. If the members of this new class should become a cohesive group, they could exert great pressure for a basic change of policy.

It is possible but not probable that the present leadership in Russia could survive for some years, the defection of the satellites and the unrest within Russia. But they are now faced with another and I believe more potent pressure, and that is a shocked and indignant world opinion.

When the United Nations first started to function it was sometimes referred to as a mere debating society, the implication being that debate is futile. How an American could hold this view is incomprehensible to me. After all, America is a nation that developed the technique of free debate all the way from the colonial town meeting to the halls of Congress. And our 175 years of history shows that out of such debates, whether they be bitter or friendly, reasoned or filled with nonsense, have come decisions by the people which in the long view of history have turned out to be the right decisions.

Now on the world scene, thanks to the forum the U.N. provides, which is in effect a world town meeting, it is possible to mobilize world opinion to support what is true and denounce what is false. I am not being naive when I say the truth is mighty; it can overcome falsehood, and, furthermore, men have the ability to discern the difference between truth and falsehood when free discussion takes place. This has been proven again and again as a result of the debates in the General Assembly of the United Nations in the past few weeks. By the false arguments presented by their own delegates, the Russian leaders have been shown to be master hypocrites.

As a mobilizer of world opinion the United Nations has acquired new status as a result of the events which followed the launching of an attack by the Israeli Army upon Egypt—an attack which was soon followed by Anglo-French military action. Immediately, when this attack took place, President Eisenhower stated without equivocation that we could neither ignore nor condone aggressive action whether that action was initiated by a friend or a foe. Concurrently the U. N. Security Council was called into emergency session which was followed quickly by an emergency meeting of the General

Assembly. The General Assembly by an overwhelming vote made it clear that it could not condone aggression and resolutions were passed urging an immediate cease-fire and withdrawal of all troops. Once it became clear to Great Britain, France and Israel that world opinion supported the actions of the United Nations, the cease-fire was agreed to and the troops are now being withdrawn.

The prompt action of the United States in the case of aggression against Egypt has had a collateral result which is awesome in its significance. The peoples of the Asian-African nations had firmly imbedded in their minds the belief that the nations of North and South America and Europe always acted in concert. They felt it was the case with all Western nations—that they were for the West, right or wrong. We in the United States were even suspected of favoring colonialism. As a consequence, there has developed in the United Nations an Asian-African bloc which too often has voted as a unit. There are, of course, times when common regional interest make perfectly proper such cohesion, but the bloc voting has extended beyond this. The United States by its action has made it clear that the key words in our minds today are not West and East, but rather right and wrong. There is increasing evidence that the Asian nations are approaching all issues which are moral in nature in this manner.

The mobilization of world opinion against aggression in the Middle East has a direct bearing upon the problem of mobilizing world opinion against Russia because of the aggression in Hungary. When news reached the United Nations that Russia had intervened in Hungary by sending in its Red Army, tens of thousands of men and thousands of tanks, the Russians and Hungarians promptly denied it. They stated that the Hungarian revolt was a fascist plot financed by the Central Intelligence Agency of the United States.

The Russians are such clever propagandists that for the first few days they created such confusion by their bald lies that the Asians weren't quite sure who to believe. When the evidence began piling up that the revolt in Hungary was a revolt of peasants and workers, of young heroes and not old fascists, the effect on the Asiatic delegates became apparent.

The events which transpired in Hungary are, of course, stark, dark tragedy, but the men and women who fought and died for freedom have not died in vain. Not only have the Russian leaders who ordered this savagery been unmasked, but an opportunity has been created within the U. N. to mobilize world opinion so

quickly and with such unanimity among the nations, Asiatic, African, European and American, that the Russian leaders will never dare order similar action again. And the U. N. is far from through with the Hungarian situation. As Ambassador Henry Cabot Lodge has said, and I quote: "World opinion may not develop quite as quickly as national opinion in the United States, but it does develop and it is real and potent. It is a force to which no nation is indifferent and which has often been heeded—on occasion even by the Soviet Union."

In conclusion, may I again repeat that for the reasons I have given I believe we are going to surmount the present crisis. Furthermore, we can if we act wisely take full advantage of the fact that Egypt, Great Britain, France and Israel have accepted the good offices of the United Nations and moved toward a just and humane solution of the problems of the Middle East. We can in the situation in Hungary, despite the fact that the United Nations has been flouted, continue to take those actions in the General Assembly which will make it clear once and for all that decent people everywhere condemn brutality. We can, by standing on high principle, help create those conditions which will bring about a change of leadership in Russia which will be willing to live and let live. Once this transpires, the foundation for the first enduring peace with honor and justice that this world has ever known, will have been laid.

The State Of Democracy

Heinz L. Krekeler

German Ambassador to the United States

A DISCUSSION is worthwhile only if opinions are presented frankly. I would like to say at the outset, if I may, that I wouldn't agree at all with anyone who would hit upon the idea that democracy today is in the dock, that it appears in the role of a defendant before an imaginary world tribunal. But that anybody could possibly interpret the problem in question in such a way made me ponder over it; and I would like to come back to that later.

Let me now consider the second meaning, that of democracy being put to the proof; and here, I believe I share your opinion, for that is the case. Democracy is being put to the proof, and it will pass the test if we don't abandon it. For democracy can

be but an abstraction and only becomes a living entity through the action of people who do not evade its demands.

I think that there are few places on earth where democracy can be tested as well as in my country; for one can say that Germany is an ideal testing ground for scientific research in this matter—although this may sound cynical in view of the sufferings of so many million people living under the yoke of Soviet oppression. On both sides of the Iron Curtain there are people of the same ethnic and historical background, sharing the same traditions, all of them Germans; 50 million of them in freedom, 17 million in bondage. The conditions of heritage in both cases are the same, and the question is which way of life will prove to be the better one in the minds of the people.

Democracy put to the proof. This, Gentlemen, is a challenge and a hope, at the same time. I wish to express this in very concrete terms. We know that this test is being made daily in thousands and thousands of cases and we believe that democracy will pass it. Therefore, we do not fear the comparison, but do all in our power to induce people to compare, that is, we do all that we can to keep the Iron Curtain, which so tragically divides the two parts of Germany, as open as possible. We do all we can particularly to encourage young people from the Soviet Zone to see the Federal Republic for themselves.

There has been much philosophizing in recent years about what the attitude of the youth under Communism would be. Many people who imagined themselves to be very wise have expressed the gloomy prophecy that the youth would become Communist in one generation. I hope that the tragic and heroic example of the young people of Hungary has caused all those who had so little trust in what is good in man to withdraw to their solitary and feel ashamed. Youth will—and this we not only hope but we know it now—make the right choice if only they have a choice. Therefore, they ought to be able to make comparisons. Now, youth is a peculiar state. It is at the same time the most idealistic and the most realistic state of the human mind; full of idealism, but yet with an almost cynical instinct for the reality, for the genuine, for the lasting, which uncovers very quickly anything that is, as you put it, phony.

Now I must ask you not to conclude from these words that we in Germany accept visits by young people from the Soviet Zone with great self-assurance. We are aware of the fact that it is a serious test to which we are put. The young people ask us

if we also put our free and liberal institutions to everyday use. For example, one of their first questions is usually: How do matters stand with the freedom of education? In the Soviet Zone, education, of course, is "free." It is free inasmuch as nobody has to pay for it. And it is quite the opposite of free, inasmuch as only those can get an education who are given permission to get it by the Communist authorities.

In the Federal Republic this is different. There, the choice of an education is free; one may choose whatever course he wishes to follow. On the other hand, there are various practical considerations. Some of the German Laender offer an absolutely expense-free education. Both tuition and textbooks are free of charge. In other Laender, however, fees are charged, although they are mostly nominal. The most serious problem is that the number of educational institutions is insufficient, and this constitutes a certain limitation.

The questions put by the youth from the Soviet Zone of Bondage are particularly compelling, and cause us to search our conscience in an effort to determine whether or not we really practice our democratic ideal of freedom in our educational system. Similar to this example which I mentioned in connection with the interests of young people, democracy in all its aspects and traditions is put to the test in my country.

These traditions reach farther back, however; and I should like to say one more thing, if I may, by way of correcting, in all modesty an existing impression. Germany, too, has its part in the development of democratic institutions. We know that democracy in our country has suffered a tragic fate, yet it remains true that it has many and old roots. The cities of the Hanseatic League were by the standards of the day, democratically organized communities and they had also a voice in the administration of the over-all organization. In my office in Washington is an old engraving from the year 1730 which shows the old Reichstag or parliament. It is the Reichstag which existed prior to the Napoleonic wars, and in it were represented not only princes, of course, but also the cities and the citizens. Certainly things were not perfect then, and certainly they were not perfect in the Hanseatic League, yet we can say that democracy does have deep roots in our country and that, therefore, we have not to establish it but to strengthen it and to maintain its continuity.

I have said that this is an example but although it happens in a geographically and politically decisive spot in the world, we are far from assuming that it is the whole picture.

Even more important than the events in one single country as ours are those concerning the whole of Europe, on the continent, from which your forefathers came, and even more than in the individual countries democracy is put to the test in Europe as a whole. What, then, is democracy in this supranational context? We have to consider this question before we analyze the chances which democracy has to pass its test in the larger unit, that of European cooperation as well.

May I start with the *argumentum e contrario*. From 1946 to 1950 I had the privilege of serving as a member of a parliament which at that time still had a comparatively strong Communist faction. That gave me an opportunity to study and understand their conduct and way of thinking by daily contact, particularly in committee work. And there, one thing always amazed me. In the mind of a Communist, all our democratic concepts undergo a peculiar transformation. He speaks of democracy, he uses all the same terminology, and yet the meaning is completely different. This is true particularly for one basic concept, the concept of sovereignty of the people. For if democracy means, in its original Greek sense, rule of the peoples, or let us rather say the self-government of the peoples, the sovereign decision of the peoples is naturally an important factor. But—and this is decisive and perhaps the root of all dictatorship—the Communists demand that this sovereignty of the peoples be a total one and they thus lay the basis for a totalitarian social order; totalitarian in that the will of the people can even give up itself, for example. I have always been impressed by the way in which the Communists try to leave everything to the decision of the sovereign representation of the people. That would mean, if it were practiced, that the sovereign representation of a sovereign people could, for example, decide to dissolve itself and to place its fate irrevocably into the hands of a dictator. It is obvious that this is not democracy. It would also mean that—for instance for reasons of state—the sovereign representation of the people could brush aside the moral laws which are binding to all of us. It is self-evident that this is inadmissible.

The first bias which we have to remove, therefore, is that the sovereignty of a people is something absolute. It is subject to two reservations: first, it is subordinated to the eternal commandments of ethics, and second, it has not the right of self-renunciation, for only in the perpetual renewal of the mandate lies its inner justification and verification. Out of all

this follows that democracy not only means freedom, but also voluntary action under the guidance of our ethical standards. Voluntary cooperation, voluntary completion and accomplishment of tasks which perhaps under conditions of strict coercion could be completed more quickly and, technically speaking, more smoothly.

A dictatorship can unite states and peoples under a strong common rule. We have experienced this, and we also have experienced in a tragic way how power can become a tool of evil. We have the most striking example of this in the satellite empire which the Soviets have created in Eastern Europe. This is a system held together by sheer coercion—as the 1953 uprising in the Soviet Zone of Germany and recent events in Poland and Hungary prove. It represents a unity ruthlessly imposed from the Kremlin. On the other hand it is the task of democracy to fulfill all the necessary functions in voluntary cooperation with the goal of—well, I believe that there exists no better concept than that proclaimed in your Declaration of Independence as "Pursuit of Happiness."

We must also adjust the lives of our nations and peoples discerningly —and sometimes even with a discernment that requires resignation—and perpetually to the constantly developing and changing conditions. This means first and foremost that we have to see to it that our moral and intellectual institutions keep pace with the racing development of technology. In Europe this requires an absolute obligation to closest cooperation even in the face of every obstacle. To achieve such cooperation the nations involved must be prepared to relinquish at least a portion of their sovereignty in certain areas. I think I may say that we in Europe have made some progress in this direction—in the Coal and Steel Community and in similar supra-national arrangements. This is encouraging indeed; but much still remains to be done.

If you agree with me that in Germany the test will have been passed when we shall be able to convince our brothers and sisters, and particularly the youth, behind the Iron Curtain that ours is the better way of life, then I hope you will also agree with me when I say that, applied to the whole of Europe, the test will have been passed when we tear down in voluntary cooperation, all the traditional and outmoded barriers and make Europe into one unit in which the "Pursuit of Happiness" is not just a meaningless phrase, but a reality for all its citizens.

Have I now a right, in view of the present situation, to draw your attention only to my country and to

Europe and to forget that beyond that, there are immense areas inhabited by countless millions of peoples who in the last analysis will determine whether or not democracy can survive in this world. I should like to assure you that I am fully conscious of the fact that democracy all over the world, and particularly in the uncommitted parts of the world, is on trial; and I am also aware of the tremendous tasks with which this situation confronts us. But let me point this out. I have always been of the opinion that those are doomed to failure who overlook their most immediate concerns, who reach for the stars without having solid ground under their feet.

I should like to add here that I have the strong conviction that democracy cannot become a permanent way of life for the peoples who now stand at the crossroads before those who are the bearers of democratic tradition evaluate their own worth, profess it and practice it. Nothing is more important and effective—and every educator knows this—than the example. Now when I mentioned democratic traditions, I had your country foremost in mind; for since it achieved its independence it has maintained this tradition without interruption; and you can be proud of the great and unprecedented achievement that here actually the overwhelming majority of the population profess one way of life to a degree unequalled in any other great country of this world.

Now, allow me a word or two of reference to what I said at the outset. I said that I was a little depressed at the thought that anybody could think that democracy is in the dock. I am of the opinion that it is a mistake to be so apologetic in respect to our own institutions. Certainly we should not be arrogant, but between arrogance and self-accusation there is the golden mean, that of calm self-assurance and dignity. We can be proud of our institutions, proud to the degree to which we ourselves fill them with life. We ought not to forget that the cultural community of which all of us are a part and which today comprises the Atlantic community, the Christian-Judaic cultural tradition blended with the old Hellenic culture, has produced the teachings and the ways of life which, compared to all the others which ever have existed in the world, make man and the dignity of man their primary concern. This is no small achievement and I do not believe that we can convince other peoples that our way of life is good if we are not proud of our own institutions. I do not mean to say, of course, that we should embark on missionary work. But I do believe that we would be in a better position to make a con-

tribution to a more peaceful and happier world, if we go about our task in the confident recognition of what our community has already contributed to the world than if we feel apologetic of it.

Now, let me say in conclusion that I share the opinion of everyone who believes that democracy is on trial. Goethe said: "Dies ist der Weisheit letzter Schluss: nur der verdient sich Freiheit wie das Leben, der taeglich sie erobern muss." (I find this wisdom's final form: He only earns his freedom and his life who takes them every day by storm).

On no account, however, is democ racy in the dock; it is the system which crushes the spontaneous up rising of a whole people in an atro cious blood bath that is on trial i this sense. We do not have to fea for democracy, my friends; but wha should be our daily concern is tha we prove worthy of it and that w not only preach it, but practice i in our daily lives.

Requirements For Membership In The Free World Coalition

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IN OUR DISCUSSIONS today we shall be particularly concerned with the matter of democracy on trial in the free world coalition. Much thought needs to be given to this subject. The free world is realizing that Russia, in her "new look" in diplomacy, is attempting to take the initiative from us, is stealing our thunder, and is now talking much about "coexistence," of peaceful intercourse, technological development, mutual trade, cultural relations, "people's democracy" and even of disarmament. We must re-evaluate our approach in foreign affairs. We mu rethink our aims and objectives; r consider our tactics in carrying o the cold war, give greater emphas to psychological considerations, a attempt to ascertain how we ca gain and maintain the offensive the battle for the minds of m throughout the world. Democracy on trial. Will it be Western demo racy or Soviet totalitarianism?

The situation in today's wor points to the greatest challenge t free world has ever faced. It is n entirely a military or economic ch

lenge, but a psychological one. We must interpret true democratic principles to the world through word and deed.

We of the free world need to know more about those nations who want freedom rather than slavery, democracy rather than totalitarianism, good standards of living rather than poverty, and education rather than ignorance. We must not only know what these people want but we must also be aware of the necessity of employing the proper approaches, so that our intentions and actions will be understood rather than misunderstood.

The topic assigned to me "Requirements for Membership in the Free World Coalition" is a very significant one, even though extremely difficult of definition. Even with definition of terms we shall probably find ourselves in a maze of confusion; but at least we shall be more aware of some of the problems we face in the free world coalition.

DEFINITION NEEDED

First, we must come to some understanding as to what we mean by "free world coalition." Does this mean a coalition of those nations who have achieved a certain modicum of freedom, justice and personal dignity in their respective countries? Or does this term apply merely to those nations who are willing to cast their lot with the United States and the other Western powers? Are all nations who are on our side and set against communism automatically members of the free world? What about those nations like Spain and many of the Latin American countries whose government could not be termed much less than "totalitarian?" Are they part of the free world?

What about those nations like Yugoslavia and Czechoslovakia—countries behind the iron curtain? Are they part of the free world? What about India, Burma, Indonesia and others who are termed neutrals? Are they part of the free world, and should we attempt to bring them into the coalition? If so, at what price? Maybe there is no such thing as total cooperation, as was evidenced by our recent action in the Middle East crisis. We refused coalition with our closest friends, England and France.

Another term needing definition is "requirements for membership." Do we mean that we shall engage in the processes of coalition with only countries who ideally meet certain fundamental requirements as far as democracy is concerned; or do we mean that these processes will be engaged in with only those nations who are willing to adhere to United States leadership and agree to work against

the purposes of international communism?

The answer to these questions will depend on several fundamental principles such as: (1) whether we look at the problems of the world from the idealistic standpoint or from the standpoint of political expedience; (2) whether we look at world problems from the short range or the long range viewpoint; (3) whether we are attempting to win out in the cold war or seeking fundamental solutions to problems which relate to the future peace and security of the world; (4) whether we face the world's difficulties in a spirit of arrogance based on military and physical power (the atomic and hydrogen bombs), or a spirit of humility, understanding and concern, desiring to dig out the root causes of war; and (5) whether we look upon communism as the fundamental evil of today's world, or rather as a result of a cause or causes which need to be eliminated, among which are disease, ignorance, and poverty.

In the matter of defining the term "free world coalition" we must have in mind the purposes of "free world coalition." The purposes will determine to a great extent the requirements for membership in the coalition.

If the coalition is for the immediate purposes of defense and security against Soviet imperialism, then our requirements for membership will not be so idealistic. We shall view the matter from the standpoint of political expediency. But if the coalition is for the purpose of strengthening the ways of democracy and thereby looking toward a world of peace and security in a long range sense, then our attitude might be somewhat different.

It is very important that we keep the long range view in mind, as we engage in the processes of coalition in attempting to solve the immediate problems of the world.

It seems that rather than discuss requirements for membership in the free world coalition we should be discussing the subject of how we can create the desire on the part of the neutral and uncommitted countries which seem to be interested in democracy and independence, to join us in the free world coalition.

This involves a program of information and action designed to show these people the sincerity of our intentions—that it is mutually beneficial for the nations of the free world to cooperate, and that the danger of losing independence through coalition is not great.

AIMS OF FREE WORLD

But if we are intelligently to discuss this subject we must first take

an objective look at the aims of the free world.

The ultimate aims of the free world coalition should be the same as those of the United Nations; namely, (1) to deal with threats to international peace and security, to prevent aggression, and repel it, should it occur; (2) to promote the settlement of disputes and differences by peaceful methods of discussion and negotiation; and (3) to serve as a world center for the formulation of ideas and the promotion of better social and economic conditions throughout the world.

But, we do not find unanimity in the United Nations in attempting to carry out these three main aims or functions.

As far as the second aim is concerned, the settlement of disputes and differences by the peaceful methods of discussion and negotiation, there is considerable unanimity. Few nations are willing to buck world public opinion and defy or short cut the United Nations procedure in this regard. In the Suez and Israeli matters the United States rightly held out for United Nations intervention in the matter.

The third aim, the promotion of better social and economic conditions throughout the world, has resulted in many improvements. Most nations agree with the various United Nations programs designed to achieve these ends. It is true, however, that both the United States and the USSR are carrying on individual programs outside the framework of the UN, and attempting to capitalize on these programs as part of the cold war propaganda.

It is the United Nations' failure in the first aim, to deal with threats to international peace and security and to prevent aggression, and repel it, should it occur, which has caused much of the difficulty in the world. The Security Council has had no military arm, hence it has been unable to fulfill the responsibility which was placed upon it in regard to the maintenance of international peace and security. There was one notable exception, Korea, but the Council was only able to take action because the Soviet representative was not there—an opportunity which may occur again.

In the Security Council there has been an unscrupulous abuse of the veto, which has largely prevented the Council from fulfilling its functions.

Not being able to rely on the United Nations as the instrument which could assure collective security, the nations of the Free World have taken steps to insure that security. Regional alliances were created to fortify their own confidence and insure the availability of sufficient

military power to deter and, if necessary, defeat a possible aggression. In the framework of the United Nations Charter such regional alliances as NATO and SEATO, the Balkan Pact and the Organization of American States were created.

Most conflicts and difficulties in the United Nations center around efforts to preserve peace and security. In these regional alliances we are more concerned with defense needs than the broader and more comprehensive social and economic needs of the peoples. In these regional alliances we ask few questions regarding membership requirements. We are more interested in having friends who are dedicated to a conflict against our common foe, international communism.

In President Eisenhower's speech of September 19, 1956, he spoke encouragingly of the unity of the free world. He said:

We stand . . . in true and effective unity with our allies of all the free world. This unity speaks not only through the forum of the United Nations, but also our defense systems. It speaks through the solidarity of the American republics, our NATO alliances in the West, our SEATO alliances in the East.

The President suggested something of our difficulty when he said that partly as a result of unity in the free world we witness, he said:

the turning of communist world ambition toward new methods and devices . . . to win with the ballot what they have been unable to win with the bayonet. . . . We can meet this threat with neither anger against allies nor scorn for neutrals.

But the sad part of the situation is that we of the free world have not been as successful as the Russians in letting the world know what we believe in and what we want to see happen in the world. Russia has been very successful, that is, until she tried to explain her intentions in Hungary.

But what is the main aim of free world coalition? Much depends on our answer to this question. Is our aim primarily constructive and positive—a great interest in helping the underdeveloped areas help themselves and raise their standards of living—or is it a negative aim summed up in one word, defense—defense against the threat of international communism?

If our aims and purposes were more comprehensive and understandable they would probably be instrumental in capturing the imagination of many of the uncommitted nations—which would result in a much closer spirit of cooperation among the nations who want to be free and independent. Our recent decision in the Middle East has done much to let the people of Asia and Africa know what our purposes and intentions are

and that we are more interested in principles than political expediency.

FREE ASIA

The topic assigned to me seems to imply that it is entirely up to us, or the Western powers, to decide whom we shall accept and whom we shall reject for membership in the "free world" coalition. The problem would be much simpler if that were the case. The situation is quite the opposite, especially in what we call "Free Asia." Many of these countries are not willing to go along with us in our fight against international communism.

Walter S. Robertson, Assistant Secretary of State for Far Eastern Affairs, points out this fact when he says:

Although in American eyes no problem stands out more prominently in Asia, especially Southeast Asia, than the threat of Communist aggression and subversion, we realize that to most of the leaders and peoples of this vast region the threat of Communism is of no more than secondary concern and that their interests and emotions are centered on such questions as colonialism, nationalism, and neutralism.

He points out further that it is hard for them to

realize that the old foe—Western Colonialism—is dead, and that they must now turn to face a greater and totally destructive enemy.

Mr. Robertson contends that these people of Asia, while "still preoccupied with colonialism" of the western variety, which colonialism to a great degree has vanished, are somewhat unaware of a new colonialism much more deadly under the direction of international communism. He states that communism has never played an effective role in the achievement of independence, but

has destroyed the true independence of several countries in Asia, and threatens all the others with every technique in its arsenal from subversion to armed revolt to external aggression.

The communists allege that our aid programs, our bilateral defense treaties, our support of the Manila Pact are designed "to impose our power on Asia," but Secretary Robertson says they are

intended to help these nations preserve their independence and develop self-sustaining economics. . . . The Communists are interested in the conquest of Asia, not the welfare of its people.

Robert Blum, President of the Asia Foundation, is somewhat in disagreement with Secretary Robertson. He says:

We must not expect, therefore, that the nations of Southeast Asia will look only to us for inspiration, leadership or guidance. They want to consider how best they can achieve their domestic objectives and at the same time maintain their security from foreign threats and interventions. Surprising and shocking as it may seem to some Americans, at least some of the nations feel they have

reason to question our motives, and they are not prepared simply to follow our leadership. One of their principal concerns is lest we subordinate their interests to our conceptions of how to fight Communism . . . they see a danger of being made tools of what they regard as a new form of American imperialism which they do not want any more than they want to yield to Communistic imperialism.

Undoubtedly many of the nations in Asia have felt at times that our social and technical aid programs have been inspired by military considerations. They no doubt wonder whether we are interested in their welfare or whether we want to use them for our own purposes—purposes with which they do not always agree.

Pressures in Asia are coming from Communists, from the West, and from the countries of Asia themselves. They seem to be determined to yield to pressures only in a manner best suited to their national purposes. Mr. Blum then says:

The uncommitted countries exemplify most clearly what I said above when I described the anticolonialist attitude of the countries of Asia, their sensitivity to foreign interference and their desire not to be involved in what they consider to be other peoples' quarrels.

Now this doesn't imply that these uncommitted countries, (India and Burma,) are necessarily pro-communist even though their actions at times seem to indicate this fact. They have taken strong action against communist subversion internally. It simply means that they do not "publicly consider Communism to be an international threat."

Our real job is to help these people of Asia realize that we want to help them to become strong independent nations, that we are not trying to make "pawns" of them to achieve our own purposes, and that through cooperation and coalition our actions in unison will result in better ways of living for us all. We must never allow them to feel we are attempting to make up their minds. We must realize that they are greatly suspicious of our offers of aid for fear that we shall gain a position of dominance over them. Their greatest concern is that there will never be foreign interference, especially from the West.

Mr. Blum sums up the situation in this way:

It seems to me clear that we can not presume to assert a kind of masterful leadership over that part of the world. What is needed is a formula or partnership, consultation and understanding. Such a policy needs to be protected by the shield of our strength as long as the threats to the peace and freedom of the area are as dangerous as they are today. . . . What we need instead, is to combine our strength with a policy of conciliation and match confidence in our purposes with respect for the view of others.

Never have we faced such difficult problems as those in Asia. If we us

he wrong psychology and attempt o impose rigid and West-imposed equirements for membership in the "free world coalition" we shall probbly experience some very grave lisappointments; but on the other iand if we employ the correct psyological techniques, if we show these eople the sincerity of our intentions, iow our purposes are identical, how ve want to be "partners and not eaders" in the fight for a "free vorld," and that we are vitally interested in the improvement of their onditions through helping them to liminate poverty, disease and ignornce, then we can, to my way of hinking, expect the results to be exremely encouraging. Certainly these eople are more interested in freedom nd justice for all than anything the ommunists can give them.

RECENT HOPEFUL SIGNS AMONG NEUTRALIST NATIONS

Since writing this paper there have een evidences of recent hopeful igns among neutralist nations in heir changed attitude toward comnunist atrocities. It is beginning to ppear that when the chips are down he neutrals will stand up and be ounted on the side of democracy nd freedom.

Burma gained independent interational stature by its willingness to bandon neutralist caution and boldy declare its opposition to communist assaults at home and abroad. We can look upon this as a very hopeful sign.

Nehru in India for a time dropped in Asian prestige due to his unwillingness to denounce communist atrocities as quickly as Western misdeeds; but the situation in India now seems more hopeful. It seems that Nehru is now changing somewhat in his attitude toward Krishna Menon's opposition to criticism of the communist slaughter in Hungary. Even Krishna Menon demanded at the United Nations the withdrawal of Soviet troops from Hungary and proposed that the United Nations Secretary General go to Moscow to discuss cessation of Soviet intervention in Hungary and recognition of rights of the Hungarian people.

It could be that this change in attitude on the part of Asian neutrals is due to our stand in Egypt, where we spoke eloquently through our actions that we are against imperialism and colonialism, even on the part of our friends, and that we are for the independence of all nations large and small.

Nehru's shift in his original stand of neutrality toward the Hungarian crisis was noted in a statement before the Indian Parliament on November 19, when he said:

Soviet intervention in Hungary has powerfully affected the prestige of

the Soviet Union and her people. Foreign forces should withdraw and then the people be given a right to express a free opinion. It's a natural uprising. I have no doubt that sooner or later the Hungarian people, who have demonstrated so vividly their desire for freedom, will triumph.

In the words of Vice President Nixon:

Russia's campaign to win neutral nations has blown up in its face.

He said that this is important because the neutral peoples eventually will decide "the struggle for the world."

MIDDLE EAST

In the Middle East we find the situation quite complex too. It is in a state of flux. The older despotic governments have been thrown out and replaced by new leaders who have emerged from the people. Due to new conflicts growing out of internal rivalries little room has been left for the basic reforms at which the revolutions presumably were aimed.

Even though the countries of the Middle East are in need of a friendly and guiding hand, it is extremely difficult for the United States to give that leadership. True, these people do not look upon us as imperialists as they do on England and France, but the Middle Eastern nations are slow to go along with us because, as Thornburg says in the most recent issue of the *Pacific Spectator*, they are not able to define American intentions in the Middle East. He writes:

And without confidence in our intentions and in our constancy of action, there is little in our performance for them to turn to, either for guidance or for shelter from the dangers they fear. We blow hot and cold on British policies, and on French, and on the Bagdad Pact, and on the Cyprus question, and on economic aid and on various facets of the Israel controversy, and on boundary disputes, and on practically every other issue that has concerned us in the Middle East, except the threat of Communism, which rightly or wrongly is one of the least of the worries of the Middle East peoples themselves. It is small wonder that the Middle East political leaders approach each new issue with us as a new contest unrelated to principles or to general policy, and with a determination to win as much as possible through any means possible. Small wonder, also that our influence has done so little to orient and to unify their bewildered efforts toward the adoption of Western concepts.

In order to formulate a "firm and constructive" policy in the Middle East we must first realize what the problems in that area are. Contrary to what some think, the Israeli-Arab problem is not the cause of all the difficulties in the Middle East.

According to Thornburg there are

three fundamental conflicts in the Middle East: first, the rising clamor of 100 million oppressed, undernourished, diseased and illiterate people for relief from their historical misery and despair; second, the rivalry of politically ambitious leaders who promise much but thus far have been too busy with their personal prob

ems of political survival to tackle he basic ills of their countries; and hird, the diverse interests of foreign owers, the most recent manifestaion of which has been the appearance of Soviet Communists as open conestants for political, strategic, and economic predominance in the Middle East.

It will call for judicious actions on our part. We must determine which of our policy-implementing nstruments—political, military, economic, technical, cultural, and psychological—are best suited for accomplishing particular objectives, and see that they are applied effectively. We will find that economic nstruments, for example, must be applied to produce political consequences, or psychological consequences, depending upon what is the "critical requirement" at the moment. Or, political instruments may be required to reach economic objectives. Not only must the right instruments be chosen, but also the right criteria for guiding their application.

The present crisis in the Middle East, especially in the Suez matter where the United States has been standing by her principles rather than yielding to friendship ties, has done much to regain American prestige, both in the Middle Eastern and the Asian-African areas.

An editorial in the November 12, 1956 issue of *Life* magazine points out this fact. It states:

The United States has long been erroneously identified with colonialism, in the eyes of non-white peoples, but its action (in the Middle Eastern situation) has made the error clear. In the United Nations last week the employees of the American delegation were virtually besieged by Asian and African admirers; the Asian members of the British Commonwealth took the American side, from India to Burma to Indonesia and on to imperialist-hating Latin America, the praise of American principle rang loud. Put to use, the new moral leadership of the world can make a peace that sticks. . . . In the end this test of the United Nations, which could easily have destroyed it, may actually be its salvation."

This may have been the long looked for opportunity for the United States to gain the offensive in the world scene, to prove the sincerity and moral nature of our intentions regarding world peace and security, and to give real meaning and significance to the "free world coalition."

If American leadership remains true to her traditions and stands forthrightly for fundamental principles and is not swayed too far off the course through political expediency, she will continue to gain the respect and confidence of freedom loving people throughout Asia and Africa, and will effectively meet the challenge of coexistence. Democracy is definitely on trial. We of the free world are in competition with the forces of international totalitarian communism for the minds and resources of Asia and Africa. Our actions, in harmony

with democratic principles and practices, will determine the outcome in our favor; but let us realize that we must always be one step ahead of the tactics and strategy of the devotees of international communism.

FUNDAMENTAL CONSIDERATIONS

As we contemplate the requirements of membership in the free world coalition, we must keep clearly fixed in our minds several fundamental considerations:

First, is the fact that we must not misunderstand the meaning and significance of nationalism to Asians and Africans. It involves political independence, the right of self-determination of dependent peoples, the end of colonialism, and the danger of becoming victims of a new colonialism through economic pressures, and through economic aid and military agreements.

We must know about Asian aspirations of nationalism and must let them know that we are willing to help them achieve these aspirations. We must show the relationship between their aspirations and the aims of free world coalition.

Second, we must understand neutralism as a manifestation of Asian nationalism. Asians, according to UNU, feel that to join any collective security arrangement except the United Nations would mean loss of independence, less security, and an increase in the danger of subversion. When we can assure Asians of our intentions and that our aims are not out of harmony with their desire to maintain their independence, then there will be a possibility of working with them in the free world coalition.

Third, we must realize the great desire of Asians to be treated as equals. Russia, in her "shirt sleeve diplomacy" and in other ways has tried to show her intentions in this regard. They have tried to show that their "zone of peace" concept has "no political strings attached and is free from discrimination on the basis of either racial prejudice or imperial arrogance."

Psychologically, the West has much to overcome in this regard. We must never cease to emphasize such things as personal freedom, civil and human rights, dignity of the individual and freedom and justice for all. If we believe and practice these things at home we are in a position to convince the Asians and Africans of our intentions in this regard. We must somehow let the world know that America "is far more than a composite of bombs, air power, steel mills and crowded four-lane highways. It is also the culmination of a free people's struggle for four centuries to build a nation that would enshrine

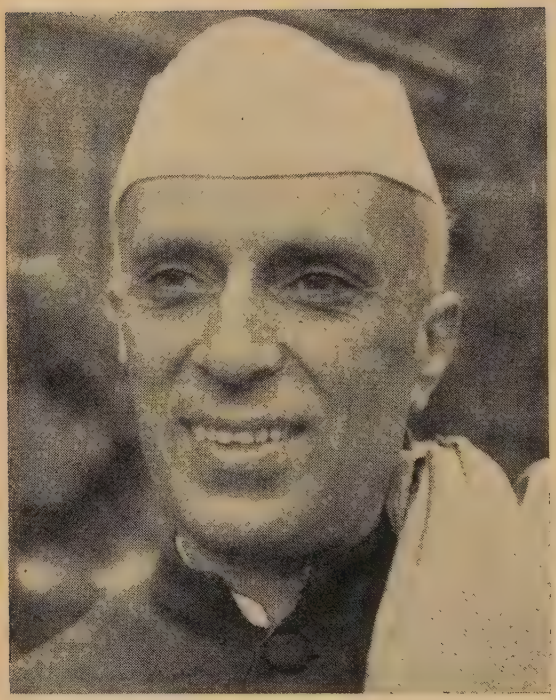
the inalienable rights of life, liberty and the pursuit of happiness."

Fourth, is the fact that we must not get our two objectives mixed up, first the furtherance of freedom and justice in the world—a long range program—and second, political expediency—a short range program designed to resolve present conflicts brought on the the cold war and fear of aggression.

We must realize that people all over the world are looking at us and evaluating every word and deed. When we make a decision which they feel militates against them and their desire for freedom and independence, it takes some time to overcome the damage done.

Fifth, we must realize that before we can expect to have the cooperation of all freedom loving countries of Asia and Africa we must assure them (1) that through coalition they will not lose any of their independence; (2) that our intentions are sincere—we want them to be strong so they can assume their proper responsibility in the free world community; (3) that we believe in the sincerity of their aims and aspirations, and that there shall not be political strings tied to our aid programs—we are not trying to buy their good will; (4) that we are aware of the millions of oppressed, undernourished, diseased and illiterate people, and we want to help them help themselves and thereby look hopefully to better conditions of living; (5) that we understand the nature of their internal problems—the political instability, their great difficulty in getting their programs for human betterment under way—and we want to do what we can to be helpful to them during these trying days; and (6) that we are aware of the diverse interests of foreign powers, (including Soviet Russia,) and that we shall always work toward greater independence for them and less and less interference from the outside — that through coalition with the free world, their hopes and aspirations will have greater chance of fulfillment and in turn they will be contributing to a peaceful world of hope and security.

In conclusion, let me reiterate that it is not a matter of our assuming a "holier than thou" attitude in setting up rigid requirements for membership in the free world coalition; it is rather a matter of our having our aims and goals clearly in mind, letting people of the world know where we stand, gaining the confidence of the neutrals and uncommitted nations in the sincerity of our cause, and persuading all of them that their future hope for achieving their aims and aspirations lies in cooperating in the free world coalition.



The Voice Of India

Addressed To The People Of America By Television And Radio

Jawaharlal Nehru

Prime Minister of the Republic of India

I AM EMBODIED to address you in this intimate fashion because of the friendship and hospitality which you, the citizens of the United States, have showered upon me.

I have come to your great country on a brief visit at the gracious invitation of your President, whose humanity and whose distinguished and devoted services to the cause of peace have won for him a unique place among the statesmen of the world. I am happy to be here, and my only regret is that I can only stay a few days and have no opportunity of meeting many of you personally.

Five years ago, a professor of an American university visited me in Delhi and gave me a gift which I have treasured greatly. This was a mold in brass of Abraham Lincoln's right hand. It is a beautiful hand

strong and firm yet gentle. It has been kept ever since on my study table, and I look at it every day, and it gives me strength.

This may, perhaps, give you some idea of our thinking and our urges in India. For, above all, we believe in liberty, equality, the dignity of the individual and the freedom of the human spirit. Because of this, we are firmly wedded to the democratic way of life and in our loyalty to this cause, we will not falter.

Nearly seven years ago, we constituted our country into a republic and gave to ourselves a constitution based on these principles and guaranteeing the fundamental human rights of freedom of the individual, equality of man and the rule of law.

200,000,000 ELIGIBLE VOTERS

Five years ago, we had general elections in our country for our central Parliament as well as for our state assemblies. These elections were organized on a vast scale by an authority free of government control, so as to assure that they were free and impartial. Early next year, we are going to have another general election in which 200,000,000 voters are entitled to participate. You will realize the vastness of these elections when I tell you that there will be 200,000 polling booths, so that no voter need have to go far to give his vote.

As you know India is a big country with a population of three hundred and seventy millions, one-seventh of the total population of the world. It is a country steeped in history and tradition, with a civilization nearly as old as recorded time, and a culture nourished on its own soil and blended happily with those of other peoples and of other lands.

This year we celebrated in India, and in many other countries, the two thousand five hundreth anniversary of a very great son of India, the Buddha, who gave us a message of peace and compassion.

Through the centuries, India has preached and practiced toleration and understanding, and has enriched human thought, art and literature, philosophy and religion. Her sons journeyed far and wide, braving the perils of land and sea, not with thoughts of conquest or domination, but as messengers of peace or engaged in the commerce of ideas as well as of her beautiful products.

During these millennia of history, India has experienced both good and ill, but throughout her checkered history, she has remembered the message of peace and tolerance.

WORK OF GANDHI CITED

In our own time, this message was proclaimed by our great leader and master, Mahatma Gandhi, who led

us to freedom by peaceful and yet effective action on a mass scale.

Nine years ago, we won our independence through a bloodless revolution, in conditions of honor and dignity both to ourselves and to the erstwhile rulers of our country. We in India today are children of this revolution and have been conditioned by it.

Although your revolution in America took place long ago and the conditions were different there, you will appreciate the revolutionary spirit which we have inherited and which still governs our activities. Having attained political freedom, we are earnestly desirous of removing the many ills that our country suffers from, of eliminating poverty and raising the standards of our people, and giving them full and equal opportunities of growth and advancement.

India is supposed to be given to contemplation, and the American people have shown by their history that they possess great energy, dynamism and the passion to march ahead. Something of that contemplative spirit still remains in India.

But, at the same time, the new India of today has also developed a certain dynamism and a passionate desire to raise the standards of her people. But with that desire is blended the wish to adhere to the moral and spiritual aspects of life.

We are now engaged in a gigan tic and exciting task of achievin rapid and large-scale development o our country. Such development, in a ancient and underdeveloped countr such as India, is only possible wit purposive planning. True to ou democratic principles and tradition we seek in free discussion and con sultation as well as in implementa tion the enthusiasm and the willin and active cooperation of our peopl

SECOND 5-YEAR PLAN BEGUN

We completed our first five-yea plan eight months ago, and now w have begun on a more ambitiou scale, our second five-year pla which seeks a planned development i agriculture and industry, town an country, and between factory an small scale and cottage production.

I speak of India because it is m country and I have some right t speak for her. But many other cou tries in Asia tell the same story, fo Asia today is resurgent, and the countries, which long lay under fo eign yoke, have won back their in dependence and are fired by a ne spirit and strive towards new ideal To them, as to us, independence is vital as the breath they take to su tain life, and colonialism, in an form or anywhere, is abhorrent.

The vast strides that technolog has made have brought a new ag

of which the United States of America is the leader. Today, the whole world is our neighbor, and the old divisions of continents and countries matter less and less.

Peace and freedom have become indivisible, and the world cannot continue for long partly free and partly subject. In this atomic age, peace has also become a test of human survival.

Recently, we have witnessed two tragedies which have powerfully affected men and women all over the world. These are the tragedies in Egypt and Hungary.

Our deeply felt sympathies must go out to those who have suffered or are suffering, and all of us must do our utmost to help them and to assist in solving these problems in a peaceful and constructive way.

But even these tragedies have one hopeful aspect, for they have demonstrated that the most powerful countries cannot revert to old colonial methods or impose their domination over weak countries.

World opinion has shown that it can organize itself to resist such outrages. Perhaps, as an outcome of these tragedies, freedom will be enlarged and will have a more assured basis.

POLICY IS BASED ON PEACE

The preservation of peace forms the central aim of India's policy. It is in the pursuit of this policy that we have chosen the path of non-alignment. This does not mean passivity of mind or action, lack of faith or conviction. It does not mean submission to what we consider evil. It is a positive and dynamic approach to such problems that confront us.

We believe that each country has not only the right to freedom, but also to decide its own policy and way of life. Only thus can true freedom flourish and a people grow according to their own genius.

We believe, therefore, in non-agression and non-interference by one country in the affairs of another, and the growth of tolerance between them and the capacity for peaceful co-existence.

We think that by the free exchange of ideas and trade and other contacts between nations each will learn from the other and truth will prevail.

We, therefore, endeavor to maintain friendly relations with all countries, even though we may disagree with them in their policies or structure of government. We think that by this approach, we can serve not only our country but also the larger causes of peace and good fellowship in the world.

Between the United States and India, there had existed friendly and cordial relations even before India

gained her independence. No Indian can forget that in the days of our struggle for freedom we received from your country a full measure of sympathy and support. Our two republics share a common faith in democratic institutions and the democratic way of life and are dedicated to the cause of peace and freedom.

AN APPEAL FOR SYMPATHY

We admire the many qualities that have made this country great, and, more especially the humanity and dynamism of its people and the great principles to which the fathers of the American Revolution gave utterance. We wish to learn from you, and we plead for your friendship and your cooperation and sympathy in the great task that we have undertaken in our own country.

I have had the great privilege of having long talks with the President, and we have discussed many problems which confront the world. I can tell you that I have greatly profited by these talks. I shall treasure their memory, and they will help me in many ways in my thinking.

I sincerely hope that an opportunity may be given to us before long to welcome the President in our own country and to demonstrate to him the high respect and esteem in which we hold him.

We have recently witnessed grievous transgressions of the moral standards freely accepted by the nations of the world. During this period of anxiety and distress, the United States has added greatly to its prestige by upholding worthily the principles of the Charter of the United Nations.

The danger of war is not past and the future may hold fresh trials and tribulations for humanity. Yet the forces of peace are strong, and the mind of humanity is awake. I believe that peace will triumph.

We are celebrating in this season the festival of peace and goodwill and soon the New Year will come to us. May I wish you all a happy New Year and express the hope that the year will see the triumph of peace and freedom all over the world.

—o—

For Teachers have been sent to every race.
And aught of difference we do not make—
For disagreement there is none twixt them—
Between these Prophets. All that have been sent,
Have been so sent but One Truth to proclaim.
—Mohammed

Discovery Of America

From the address to the East and West Association, the Foreign Policy Association, the India League of America and the Institute of Pacific Relations, New York, October 19, 1949.

THE UNITED STATES of America has struggled to freedom and unparalleled prosperity during the past century and a half and today it is a great and wonderful nation. It has an amazing record of growth in material well-being and scientific and technological advance. It could not have accomplished this unless America had been anchored in the great principles laid down in the early days of her history, for material progress cannot go far or last long unless it has its foundations in moral principles and high ideals.

Those principles and ideals are enshrined in your Declaration of Independence, which lays down as a self-evident truth that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. It may interest you to know that in drafting the Constitution of the Republic of India, we have been greatly influenced by your own Constitution. . . .

Yet, it is true that India's voice is somewhat different; it is not the voice of the old world of Europe but of the older world of Asia. It is the voice of an ancient civilization, distinctive, vital, which, at the same time has renewed itself and learned much from you and the other countries of the West. It is, therefore, both old and new. It has its roots deep in the past but it also has the dynamic urges of today.

But however the voices of India and the United States may appear to differ, there is much in common between them. Like you, we have achieved our freedom through a revolution, though our methods were different from yours. Like you we shall be a republic based on the federal principle, which is an outstanding contribution of the founders of this great Republic. In a vast country like India, as in this great Republic of the United States, it becomes necessary to have a delicate balance between central control and State autonomy. We have placed in the forefront of our Constitution those fundamental human rights to which all men who love liberty, equality and progress aspire—freedom of the individual, the equality of men and

the rule of law. We enter, therefore, the community of free nations with the roots of democracy deeply embedded in our institutions as well a in the thoughts of our people.

Jawaharlal Nehr

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An Agonizing Re-Appraisal Of God

Donald Harringto

Minister of The Community Church of New Yor

MANY MODERN men are in the midst of an agonizing re-appraisal of their religion, and because it is at the heart of their religion, of their belief in God. The older, traditional God concepts simply don't make sense to the 20th century mind, trained in the disciplines of logic and familiar with the findings of the physical sciences. Two wholly disparate world views are involved, the supernaturalistic in which God is conceived as guiding the sun and the stars, watching over the sparrow's fall, and over each human being in a personal way, intervening in history and human life in response to each human call; and the naturalistic in which the universe is seen as composed of vast forces and powers, functioning according to innate law and order which we human beings can discover but which even God cannot alter or suspend. The older concepts of God as a personal Heavenly Father, or God incarnate in Christ, or even God as perfect justice and righteousness fail to square with elements in ou environment which we all experienc They must be replaced by a new a proach.

Our first realization must be th we are encompassed by a Myste beyond all our knowing. This u verse is full of intricacies and ma nificences, of powers and paradoxe the full meaning of which we ca never comprehend, and which w cannot cram into our tiny, huma definitions. We can only wonde and say with Job: "I have utter that I understood not; things t wonderful for me, which I knew not

Secondly, we can sharpen our a preciation of the incredible beau by which we are encompassed, beau in every aspect of nature, and in t yearning, dreaming, hoping, lovi human spirit.

Thirdly, we can accept the fa that life inevitably involves strugg conflict, pain, frustration, difficult

(Continued on page 90)

Music The Soul Of Art

R. Machell

WHEN ONE THINKS how universally music is accepted and appreciated as an art or as a science, it seems a little strange to find it defined by some such formula as "a succession of pleasing sounds." The intense delight that large numbers of people derive from music, would alone seem to suggest a deeper source and origin than is indicated in the dictionary definition. But when we consider the lofty aims and far-reaching claims of musicians and music-lovers, the aspirations expressed, and the purposes to which it is applied, we might expect to find music described as a ritual designed to invoke spiritual powers or to transmute human emotions into godlike inspirations.

The power of music to express every variety of human emotion is well known, and its power to arouse sympathetic states in the hearers as well as in the performers is a fact that is counted on with certainty; and yet music is no more than "a succession of pleasing sounds." This certainly seems an inadequate definition; for it barely indicates one of the concomitants of a musical performance, and one that may not be at all essential to the art.

Why should there not be color-music as well as sound-music? And for that matter why not form-music, or scent-music?

Is the sense of hearing the only one that will respond sympathetically to the charm of rhythm and harmonious arrangement? Surely not. The plastic arts are evidence to the contrary: particularly in their application to what is commonly called "decoration."

This term decoration is, however, a misleading one, for it suggests the use of color and form as an embellishment, rather than as a means of evoking those higher emotions that good music appeals to. Yet there is no inherent superiority in sound over sight to warrant the limitation of music to the one sense of hearing. Why not sight-music?

It may be answered that the word art covers the whole ground, but it covers such a wide ground as to be almost useless; but of course there are similar elements in all the arts, and the principal of these is rhythm.

Rhythm in its simplest form might be described as the dominating principle in a series or succession of vibrations. Succession of vibrations does not necessarily imply rhythm; but succession of vibrations is a means of expressing rhythm: just as a succession of pleasing sounds may or may not express music, but is always present in sound-music.

When one considers closely the remarkable correspondence that exists between sounds and colors, one sees that it is as easy to arrange a color-scale as a sound-scale. It is just as impossible to establish a definite scale which shall be anything more than an arbitrary definition of limits for the range of each tone in color, as in sound. And such scales may be made to correspond exactly.

It is easy to construct an instrument that will produce the color-scale as accurately as will any instrument for the making of sound. In fact a color-organ was long ago perfected, and it was shown that ordinary music, composed for a sound-organ or a piano, could be played on the color-organ; and the color-music, thrown upon a screen as rays and flashes of colored light, was found to produce corresponding impressions on those who could appreciate color as keenly as some appreciate sound.

It is no new idea so far as that goes, but there are thoughts that spring from it that are worth con sidering. The one that most impresse me is the enormous importance rhythm in all music of any kind, an in all art.

Musicians may claim the monop ly of the word 'music' for their a of sound-vibrations, on the groun that the other arts have long sinc ceased to make music, and have fa len into mere representation of o jects, or into depiction of events, into other modes of appeal to the re son and intellect. Painting and scul ture in the western world can hard show any great achievement alon any other line. The music may there, but it has generally bee crowded out of its proper place the desire to instruct, or to amus by an appeal to the intellect (b which term I mean the lower brain-mind).

In architecture we may look f form-music and we may find it in t great religious edifices, particular in the Chinese pagodas where th entire structure existed as a ha monic utterance and hardly could regarded as serving any practic purpose, or as existing for any oth purpose than as a thing of beaut expressing in its rhythmic forms song of praise to the Soul of the Un verse. Such a structure was in itse an act of devotion pure and simpl that is to say it was music.

In some degree this may be true many other temples and monuents: but too often the idea of pracal utility has outweighed the spirial aspiration and strangled it. In hers the music was perhaps not of e highest kind, the appeal being ade to the sensuous nature by a rmony of form calculated to please excite emotions of a lower order.

We know that there is music of a pular kind that is powerful in its notional appeal, but which is not iritual, in the best sense of the term. may *intoxicate* rather than *elevate*: at is to say, it may stimulate the holly sensuous side of man's nare, or it may free him from the mination of the animal, and raise m to a consciousness of his own vinity.

It is evident that, judged by such andards, the word 'music' has been ry generally misapplied to the eat mass of art. Artists have tried free the word 'art' from the associions that have degraded it; but unrtunately their efforts have scarce gone beyond the formal recogniin of conventional morality, which but the fringe of the subject, imrtant as it is; it stands to art much the same relation as sanitary sciice stands to architecture, or as thography to literature, not as a rtue, but as a simple necessity. A lid foundation is necessary for a great edifice; but the architect having established his foundation builds upwards into regions unapproachable by the foundations, which lie buried out of sight. Sound morality is like a sound foundation to a building, it is a necessity; that is all. It cannot guarantee a great superstructure, but it can support it. Morality cannot create great art; but without it art will fall into quick decay. The vital principle in art is rhythm.

Music is vastly more than "a succession of pleasing sounds," it is rhythm, as understood by the mystic or the true artist, and rhythm is a spiritual principle, a living force, or rather a life-giving force. It is creative, it creates the work of art.

But rhythm is not limited to vibrations perceptible by one sense alone. Rhythm pervades the universe, it is the soul of things, the great creative principle itself, that dominates vibration on all planes of existence. Rhythm is not made, it is the maker. The great artist translates the rhythm of his own soul into terms of art, and thus ensouls his work.

There were great creative artists in the past, in India and Persia and other eastern lands, who understood color-music, and used their knowledge to create great works of pure decorative design on which were based the arts of carpet-weaving and embroidery that became traditional

in races that have survived into our own time, and have preserved the formulas of the tradition for thousands of years after the creative impulse had passed on to create other forms of art in other lands. Today the carpets are manufactured solely as commercial goods: as works of art they are but records of a traditional art long since defunct.

The great musicians of the western world have given us an art of pure tone-music based on rhythm and expressive of pure spiritual aspirations; but color-music is still a dormant art in western civilization. Form-music is finding a beginning in architecture.

True, the traditions are fast breaking up, and civilization is in a stat of transition. At such a time it is per haps unreasonable to look for grea art; or to expect a new art to ap pear, until the new age of spiritua reconstruction has set in and a ne spiritual impulse has flashed fort from the World-Soul, to start a ne civilization on the earth. But it ma be that this has already happened The times are great with possibil ties; "Lucifer the bright mornin star," is risen and the signs of daw are visible behind the clouds. A ne rhythm thrills the earth; and a ne age will bring new arts to birth: c we may wake to a new understandin of old mysteries, and find in our ow hearts the rhythm that gives birth t that mysterious music, which is lif

RE-APPRAISAL OF GOD
(Continued from page 86)

even defeat. In this universe all is not tailored to our specifications. It is God's universe. Yet, in the absence of such challenge as we find in every part of it there would be little chance for the response that produces character. We grow strong against life's sternness.

Fourthly, we can have faith that because our lives are filled with mea ing and purpose, the Larger Life which we are but a tiny part, b from which we are inseparable, als has ultimate meaning and purpo which we share. We can seek out th purpose and embrace it joyfull letting our little lives grow glorio upon its power and glory, giving o lives to its ultimate purpose so f as we may see and understand it.

FROM THE STORYTELLER

Wisdom

A series of dialogues between a Boy (REKSA) and an Old Man (ENERES), questioner and answerer—both of them representing the author, J. Wm. Lloyd.

THE FIRST TALK

OW IN THAT YEAR of the world hen men were sick of soul-stum- ing and desired wisdom rather than ords, Reksa, the Boy, came to neres, the Old Man, and said:

"Tell me, O Eneres, what is Wis- om?"

And the old man looked out to the ir horizons, where the hills rippled ito the sky, and answered him:

"Wisdom, my son, is to center our life always on the largeness of ie Large Things and to appreciate eautifully the beauty of the Little hings. Wisdom is to keep in the enter and not fall over to either de.

"Wisdom is to know with no end your knowing, to grow with no nd to your growing; Wisdom is to rasp the Inclusive Universe, and the nclusive Universe is Infinite."

"Is Wisdom knowledge, O Ener- es?"

"Wisdom contains knowledge, as a seed contains a forest; but not what the schools term knowledge, for that is mostly a matter of names about surfaces. The Highest Wisdom is that ineffable Consciousness with the Center which is all the great things to which men have given great names and yet something to which no man has given name or ever can."

"Is it Religion, O Eneres?"

"It is that towards which all the religions of name seek."

"Is it Happiness?"

"It is the climate of Happiness."

"Is it Goodness?"

"Goodness grows in it and fruits from it—it is the Enlargement, the Untellable Understanding, the Recon- ciliation."

"Tell me, O Eneres, how may one get this Consciousness With the Center?"

"My son, when the tree is ripe the flower blooms; when the flower is ripe, there is the fruit."

"What is the Flower?"

"The fragrance of the Flower is Sweetness."

"And what is the Fruit?"

"The flavor of the Fruit is Peace

"Do not evade me, O Eneres, t me what are the Flower and t Fruit."

"The Flower is the Innermo Beauty coming through in one of expressions.

"The Fruit is the Innermost Tru coming through in one of its revel tions."

——o——

WHAT ABOUT THE POWER

If a thimbleful of atoms
Can provide electric power
That lights a mighty city
For a day or for an hour,

Then what about the power
That can penetrate the mind
And charge it with a purpose
That is strong and clear and kind?

What about the power
Of thought to banish night
And open wide the windows
Of wisdom to the sight?

What about the power
That beauty can provide
When we absorb the sunsets
And watch the ocean tide?

What about the power
That love can bring to those
Who refuse to hate an enemy
And pray for all their foes?

What about the power
Of truth to set men free
And bring the glad new morning
Of light and liberty?

—Floyd Irving Lorbeer

Book Reviews

ALBERT CROISSANT

EVERY OTHER BED

By Mike Gorman. 318 *pp. World Publishing Co.* $4.00.

Mike Gorman, once a newspaper man and now an ex-director of the National Mental Health Committee, writes this story of what has been done and what needs to be done in the realm of mental health in order to acquaint the American public with "the parlous state of psychiatric research in a country fat with prosperity."

Mr. Gorman is a zealous fighter for a cause that seems to arouse only polite apathy from the public. It is odd that Americans, who are willing to spend nearly one and a half billion dollars yearly for care of the mentally ill, are also unwilling to spend even one per cent of this amount for research and defense, in spite of the fact that for every dollar the Government has spent on medical research, it is receiving back seven dollars in taxes of the rehabilitated.

The author is impatient with the timid and the hesitant. He is a dedicated, vigorous champion of the 650,000 people in our mental hospitals, and one can only admire his fight for adequate funds for the mentally ill.

* * *

MAN'S EMERGING MIND

By N. J. Berrill. 308 *pp. Dodd, Mead & Co.* $4.00.

Here a philosophical biologist, who seems to be interested in exploring everything in the world—and has already written *The Living Tide, Journey into Wonder*—turns his attention to the forces that shape man's mind and body.

Mr. Berrill discusses the nature of man and his place in nature. He is interested in the meaning of Time. He brings freshness to the topic of evolution. He is interested in the beginnings of art, religion, science, technology. Near the close of the book, he is dubious about the consequences that will result from exploding populations and devastated resources, and he proposes no solution beyond a faith in human rationality. Now that

the control of atomic power is in quite human hands, we can only hope for the best.

* * *

SCIENCE & CHRISTIAN BELIEF

By C. A. Coulson. Univ- of No. Carolina Press. $2.50.

This volume recently won the first American "Lecomte du Nouy Award" in the field relating religion and science. These four lectures, given by the Oxford professor, form an excellent bridge between science and religion.

"Science," says Coulson, "is mode of God's revelation. . . . But alone, it is not enough. For we liv among our fellows, and we can mak sense of our relationship to them and of their human needs, only i terms of God, partly seen in science and in art and history and philosophy, partly experienced in wholl personal terms in the living presen and verified in the power of a trans formed life.

THE RIDERS IN A RACE do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. There is time to hear the kind voice of friends and to say to oneself: "The work is done." But just as one says that, the answer comes: "The race is over, but the work never is done while the power to work remains." The canter that brings you to a standstill need not be only coming to rest. It cannot be, while you still live, for to live is to function. That is all there is in living. —Oliver Wendell Holmes, Radio Address on his 90th Birthday.